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DIVERS SELECT SERMONS ON SEVERALL TEXTS,

Viz.

1. *Of Quenching the Spirit.* 1 Thessalo... 5. 16.
2. *Of the Sinners suite for Pardon.* 2 Sa... 24. 10.
3. *Of Eating and Digesting the Wo...* Ier. 15. 16.
4. *Of buying and keeping the Truth.* Pro... 23. 23.

Preached by that Reverend and Faithfu... Minister of the Word, Iere. Dyke, late Preacher of *Epping* in *Essex*.

Finished by his owne pen in his life time, A... now published by his Sonne Dan. Dyke Master of Arts.

LONDON,
Printed by *Tho. Paine*, and are to be sold by *John Rothwell*, at the signe of the *Sun*, in *Paul's* Church-yard. 1640.

BRITISH MUSEUM

TO

THE RIGHT HONORABLE, AND VERTVOVSLY ENNOBLED Lady, the Lady *MAGDALENE BRVCE* (Wife first to the Right Honorable *Edward* Lord *Bruce*, Baron of *Kinlosse*, Master of the *Rolls*, and one of the most Honorable Privie Councell to King *Iames* of happy memory.

Next, to the Honorable Sir *James Fullerton* Knight, Groome of the Stoole to his Majestie) my very good Lady.

Right Honorable,

VEre I not in awe of your Honours Humility, which though it selfe doth publish, the rest of your graces, yet commands me to conceale them, I might here have given the World a taste of that which may more easily bee

admired, then either expreſt or imitated. For although ſuch is your ſingular piety mixt with Prudence, that you, if any, may iuſtly challenge the Doves heart with the Serpents head, yet that which gives a redolency and fragrancy to all your beds of ſpices, is the grace of Humility, which is (to vſe the metaphor of S. Bernard) as the violet though the loweſt, yet the ſweeteſt of flowers. And although hereby it comes to paſſe, that you had rather deſerve the praiſe of vertue, then have it, yet pardon me my moſt Noble Lady, if I tell the World that, which the World & Fame, have long ſince told me: that you are one of thoſe who have made Honour Honorable, and Nobility Noble. Madam, it is well knowne, that though your Houſe be illuſtrious, and Family moſt Noble, yet that you doe

doe not borrow of, but repay unto your Progenitors, and give to your Posterity true honour. And how? To receive Christ, to bee borne of God, and so become of the blood Royall of Heaven, this is honour of a double die; no favour on earth can give it, no malice of hell can staine it. Alexander must draw his pedegree from the gods, or else he thinkes himselfe ignoble. I am sure to bee allied to the King of Heaven is true nobility and a greater honour, to have the spirit of God flaming in the soule, then to have the arteries flusht, and the veines fraught with the heroicall spirits, and noble blood of our forefathers, and my short experience of your Ladyships conversation, assures mee, that this is not so much your ambition, as your happinesse.

The world is to full of thoſe Glo-wormes, that ſhine not unleſſe it be in the darke ignorance of true honour, I meane that place their glory, in the oſtentation, and pompe of their wealth, and affluency: many ſuch (if now there are not) I am ſure there were in Saint Chryſoſtome *his time, who thought it might bee ſerved in to their Tables, in coſtly plate, or worne on their backs, in gorgeous apparrell, whom he wittily upbraides, that they might thanke a the cooke, & the ſwineyard the weauer, and kember, the goldſmith, and confectioner, for their honour. But he knowes you not, who knowes not that your Ladiſhips ſoule is, to ſublime and heavenly, thus to lay your honour in the duſt. To be a diligent peruſer of ſacred heraldry, and to finde a name in the booke of life, is ſuperlative glory,*

a μαγείρων χειρίστοις ὑπὸ σὺν ἡμᾶς τιμᾶσθαι. οὐκ ἐκείνοις ὀφείλομεν κάριν ἔχειν, &c. *Chryſoſt. in Epiſt. ad colloſ. Cap. 3. hom. 7.*

this refines the blood of the courſeſt peaſant, and creates him a regall pedigree, but ſaith the text, [b] *there were alſo honorable women that beleeved; here is honour laid upon honour, when terrene honour is the ground of celeſtiall: Pious poverty is a head of gold on feete of clay, but devout nobility, apples of Gold on pictures of ſilver: a religious* Lazarus, *is an orient pearle on a dunghill, but a godly Conſtantine, a religious Emperour, This is emphaticall, this is monopolizing of honour, this is as rare and infrequent, ſo rare and excellent. To ſay all this of your Ladyſhip, as it is no flattery, ſo not to ſay it, is a more blacke ſin then envy, witnes your friends, nay your enemies, your acquaintance, nay your conſcience, and laſtly, witneſſe the backes, and bellies of Gods pupills, (I meane*

[b] Act. 17. 14, 15.

the poore) which are the field and furrowes, receiving the liberall diſper-ſion of that temporall ſeede, which will riſe (no doubt) in a crop, of eter-nall glory. Vpon all theſe your ho-nours divine diſpoſitions, this one doth enſue of neceſsity, that you are a patro-neſſe of the meſſengers, and a receiver of the meſſages of God, which hath em-boldened your ſervant, to preſent unto your Honour, though the poſthumous, yet not the ſpurious child, of him whom God honoured to be a father of many children in his Church. It hath in-deede beene a iuſt complaint, that the poſthumous workes of many learned Divines, have come forth like the heterogeneall monſters of Affrica, which being generated of diverſe ſpecies, partly reſemble the male, partly the female, or like the froggs on the

Bankes

Bankes of Nile, *which æquivocall generation leaves imperfect; even so the corrupted matter of broken notes, penned from the mouth of a preacher, mingled perhaps with the weake conceits of some illiterate Stenographer, cherisht with the Sunbeames of popular applause, many times presents the world with monstrous, and mishapen births to the unspeakeable iniury and dishonour of the deceased parents. That this present Worke is none of those slovenly meteors, it is my taske to prove, and that in a word I may give plenary satisfaction, give mee leave to referre your Ladiship, to the rest of this Authors Workes, if you finde not in these the same comely features, and sweet complexions, I meane the same strength of Judgement, and clearenesse of phantacy, that is in the*

the reſt, reiect it as not his.

For the Author, (my Deare and deceaſed Father) I neede not tell your Honour, of his fidelitie both in preaching and writing; how like [c] Suetonius, *hee tooke the ſame liberty, to cry downe ſin, that men tooke to ſin: neither is it fit for mee to ſay, how hee preacht, and wrote, by the ſame rule, that Æskines gives an Oratour* [d], *that his Oration and the Law muſt be* uniſones, *not to ſpeake any thing, aboue, or beſides the law. How carefull and how preciſe, he hath beene in this particular as in all his workes, ſo eſpecially in this, may appeare, as by the frequent ſo pertinent, quotations of ſcripture, wherein your Ladiſhip ſhall finde though abundance, yet no ſuperfluitie, though many, yet not too many.*

[c] ea libertate ſcripſit imperatorum vitas, qua ipſi vixerunt.

[d] ἀρχὴ γὰρ φιλοσοφίας, τὸ αὐτῷ φθέγγεσθαι, τὸν ῥήτορα καὶ τὸν νόμον.

As

As for other marginall Fringe, I meane the quotations of Auguſtine, *or* Cryſoſtome, *&c. which may ſeeme here to be defective I ſhall deſire your honour to underſtand, that though the author, had otherwiſe finiſhed this worke, yet this accompliſhment as a thing leſſe neceſſary, he did procraſtinate, and ſo by immature death, was of his purpoſe herein fruſtrate; I know that to your Ladiſhip, or any other iudicious reader, it will be nevertheleſſe welcome, becauſe it wants this lace. Who that is wiſe, would refuſe to ſee his face in a glaſſe, becauſe the verges are not guilded, or the ſides painted?*

The arguments that induced mee to make that publike, which I might have ingroſſed for mine owne private good, whether they are more or more perſwaſive I know not: The intention of the

the authour, and the necessity of the duties herein handled, gave me not only a toleration, but a command, to print it, it treates of the purchase, of the most precious commodity, the truth. Of the Digestion of the most salubrious foode, the word. Of the suite for the most soveraigne balme, pardon of sin. And lastly, of not quenching the spirit; and if it be the duty of every man, to cherish this holy flame in his owne soule, for mee, not to kindle it in others, as farre as in me lay, I held it piacular: It is true indeede, Philosophy tells us, that elementary fire, needs no fewell, but that culinary doth, experience informeth us: The spirit of God, consider it in it selfe, is so far from needing any helpes to cherish the heate thereof, that it is the originall of all, both health and life in the soule,

but

but consider, it as it worketh in the frigid soule of corrupted man: So though the spirit of God neede no auxiliary excitations, yet our deadnesse, and coldnesse doth: which considerations with a kinde of command enforced mee to bring this worke to the presse, beeing nothing else but the fiery language, of those Cloven Tongues, which did rest on the head of that apostolicall divine, the authour hereof, which I hope being perused, will cause your Ladiship to say, it had beene pitty at the least, if not impiety, to have depriued the altars of so many Christian hearts, of this sacred fewell.

Many other inducements I had to publish these Treatises, and among many this not the least, to testifie my readinesse, to acknowledge your Honours

nours noble love; and favours to my ſelfe, that I might not be of the ungratefull number of thoſe, that Seneca [e] ſpeakes of, that love to conceale receiued benefits, by private acknowledgements; to acquit my ſelfe, of which ſinne, Ihave thought fit to tell the World, that I was never ſo ſenſible of my owne poverty; as ſince your Honour brought me ſo farre in debt, that when I thinke of repayment, I finde a bottomleſſe ſea to fathom: Madam, with your leave, I ſhall ſay to your Honour as [f] Furnius to Auguſtus, this is the onely wrong you have done me, that I muſt live and die unthankefull: and yet that my good will might bee ſeene, I was glad to ſnatch this occaſion, to teſtifie both my thankes and duty to your Honour, and ſince I finde not any thing to preſent

e Quidam furtiué gratias agunt, & in angulo & in aurem, non eſt iſta verecundia, ſed inficiandi genus. *Sen. de benef. lib. 2. cap. 23.*

f Hanc unam habeo injuriam tuam, effeciſti ut viverem & morerer ingratus. *Sen. de benef. lib. 2. Cap. 21.*

preſent unto you, by way of retribution, as Æskines ſaid to Socrates, that one thing which I have, I give you, even my ſelfe, to be your ſervant, and ſollicitour, in the Court of Heaven, not ſo much, that I think my ſelfe worthy, as bound, to pray for your Honour, and all your moſt noble Family, that as God hath made you an exemplary peece of piety heere, ſo hee would long and long continue you, an encourager of Chriſtianity, a comfort of Chriſtians, a refreſher of the members of Chriſt, till the time of your refreſhing ſhall come, when triumph ſhall bee your recompence, glory your reward, Angels your company, God your glory.

Which ſhall be the dayly prayer of your Honours humble and devoted ſervant

DANIEL DIKE.

OF QVENCHING, AND NOT QVENCHING OF THE SPIRIT.

By IER. DYKE Minister of *Epping* in *Essex*.

REVEL. 2.4, 5.

I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen and repent, and doe thy first workes.

Dicit Apostolus, Spiritum nolite extinguere: non quia ille extingui potest, sed quantum in ipsis est, extinctores merito dicuntur, qui sic agunt ut extinctum velint. *August. Epistol. Lib. Epistol.* 23.

Interea partes nostræ sunt petere a domino ut lampadi accensæ oleum suppeditet, servet purum Ellychnium, atque etiam promoveat. *Calv.* in *Epistol. Pauli ad Thess.* 1.

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OF QVENCHING, AND NOT QVENCHING OF THE SPIRIT

1 Thes. 1. 19.
Quench not the Spirit.

IN the 16. Verſ. the Apoſtle had exhorted the *Theſſalonians to rejoyce evermore.* That is, that they ſhould carry themſelves ſo holily, & circumſpectly, they ſhould walke ſo cloſely with God, that they might have continuall joy in the Holy Ghoſt from the ſence of Gods love,

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OVENCHING,

OF QVENCHING, AND NOT QVENCHING OF THE SPIRIT

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IN the 16. Verſ. the Apoſtle had exhorted the *Theſſalonians to rejoyce evermore.* That is, that they ſhould carry themſelves ſo holily, & circumſpectly, they ſhould walke ſo cloſely with God, that they might have continuall joy in the Holy Ghoſt from the ſence of Gods love,

and favour. For it is a ſure thing that a Chriſtian ſo demeaning himſelfe as his rule guides him, may live the moſt comfortable life of any man in the world. *He may keepe a continuall feaſt*, and a *feaſt* is made *for laughter*, *Eccl.* 10. Dayes of feaſting are dayes of joy; and ſo a Chriſtian may make all his dayes feſtivall, and joyfull like the dayes of the Jewes *Purim*, *Eſter* 9. *dayes of feaſting and of joy.*

If it be not ſo with a Chriſtian, it is moſt what his owne fault, and comes from ſome fayling and miſcarriage in himſelfe, that hee doth not that which he ſhould, to maintaine his heart in this happie frame. The Apoſtle therefore having adviſed hereto he layes downe ſome rules and meanes in certaine precepts, for the procuring and preſerving of this *ſpirituall joy.*

1. The Firſt *Precept*, verſ. 17. *pray continually*. He that would *rejoyce continually*, muſt *pray continually*, he that would *rejoyce evermore*, muſt *pray evermore.* As is our conſcience of, and conſtancy in the duty of prayer: ſuch is the conſtancie

cie of our joy. Prayer neglected, intermitted brings an Eclips,& an Intermission, and Interruption of our joy. Seldome praying, and constant rejoycing will never stand together.

2. The second *Precept* is this, vers. 18. *In al things give thankes*, He that would *rejoyce* in all estates and conditions must be *thankefull* in all estates and conditions. He that would *rejoyce* ἐν παντὶ, whether in every thing, or in every time must be *thankefull* ἐν παντὶ. The more thankefull wee are to God, the more cause of joy we shall have in God.

3. The third *Precept*, is this verse 19. *Quench not the spirit*. He that would rejoyce evermore must keepe the spirit unquench'd. The way to keep ones self warme, is to keepe the fire burning. It is a fond thing for a man to quench his fire, and then thinke to keepe himselfe still warme. It is no wonder that this man complaines of cold, that hath let his fire goe out, or hath himselfe quench'd, and extinguisht it. And thus we have the coherence of these words with the former.

Now for the words, *Quench not the ſpirit*. In them there is a Metaphor, and a Metonymie. The metaphor in the word *Quench*: Quenching properly is of fire, when the light and heate of fire is abated and put out, wee uſe to ſay it is quenched. And hence is this word borrowed to ſignifie the abating, decaying, or extinguiſhing of the *ſpirit*.

The Metonymie is in the word *Spirit*. *Spirit* is taken

I. For the eſſence of the Deity. So *John* 4. *God is a Spirit*. It is not ſo taken here.

II. For the third perſon in the Trinity, the Holy Ghoſt. 1 *John* 5. 7. *The Father, the Word, and the holy Spirit*. This is not meant here.

III. For the gifts of the *Spirit*. And thus it is here meant. Quench not the gifts and graces of the *Spirit*. Now the *Spirit*, in this ſenſe is taken diverſly.

1. *Firſt for the gift of Propheſie*. 1 *Sam*. 10. 6. 10. *Then the Spirit of the Lord ſhall* come *upon* thee; *And the*

ſpirit

ſpirit of the Lord came upon him, viz. upon *Saul*.

2. For *Gifts and Abilities*, to diſcharge any calling, whether it bee extraordinary or heroicall, and this is called the *Spirit* of fortitude and courage, *Judg.* 14. 6. *The ſpirit of the Lord came upon Sampſon*, *Judg.* 3. 10. Vpon *Othniel*, and upon *Saul* againſt *Nahaſh*. 1 *Sam.* 11. 6. Or whether it bee ordinary gifts of government by which a man is fitted for Magiſtracy, 1 *Sam.* 10. 6. or for Miniſteriall gifts. Or for art and skill in any mechanicall trade, *Exod.* 31. 3. *Bezaliel was filled with the Spirit of God to finde out curious workes to worke in gold.*

3. For the *gifts and common graces of Illumination*, as knowledge of the doctrine of religion, underſtanding of the truthes of the Goſpel, and other ſuch common graces as Reprobates may have. Thus it is taken *Heb.* 4. 6. *have taſted of the heavenly gift, and made partakers of the holy Ghoſt.* That is, if they had their underſtandings inlightned & their judgemēts convinced of the Goſ-

pçl, if they were inlightned by the work of the Spirit of God.

4. Fourthly, It is taken for the graces of ſanctification, for the ſanctifying gifts of the ſpirit. And therefore it is that the name of the *ſpirit* is given to diverſe graces, as *Iſa.* 11. 2. *The ſpirit of meekneſſe, Epheſ.* 1. 17. *The ſpirit of faith,* 1 *Cor.* 4. 13. *And the ſpirit of love,* 2 *Tim.* 1. 17. that is, the gift of meekneſſe, faith, love, infuſed by the Holy Ghoſt.

Now concerning theſe *graces of ſanctification,* we muſt remember two Diſtinctions.

Diſtinct. 1. Some ſanctifying graces are radicall, originall, fundamentall graces, primary graces as they may be called, which are the immediate worke of the *ſpirit,* as faith, hope, love: others are ſecondary graces iſſuing and flowing from theſe, which though the Spirit workes too, yet it workes by theſe: ſuch is joy which ariſes from faith, *Rom.* 14. *Fill your hearts with joy in all beleeving*: ſuch is confidence ariſing from hope; ſuch is zeale and fervour

fervour of ſpirit ariſing from love. Theſe are, as it were, the luſtre, the ſhine, the radiancy of the radicall fundamentall graces. They are the flame of them. There is a difference between the coales of fire that lye on the harth, and the flame of the fire which is kindled from the coals on the harth. When a mans faith cauſes joy, then faith flames; when his hope breedes confidence, then hope flames; and when a mans love makes him zealous, then his love flames, and burnes out. They are like the body of the Sunne, and the beames of the Sunne; Faith, Hope, Love, they the *body*; Joy, Confidence, Zeale, they the *beames* of the Sunne.

2. *Diſtinct.* Wee muſt conſider in the ſanctifying graces of the Spirit 3. things.

1. There are the gifts themſelves, the habits infuſed, the habits of faith, hope, and love.
2. There is the uſe and exerciſe and act of them.

3. There are the degrees, and ſeverall meaſures of them.

4. The *Spirit* of God ſignifies the *motions* and holy *ſuggeſtions* of the ſpirit, thoſe gracious excitements to dutie. *The Spirit blowes where it liſteth.* The motions of the ſpirit are the breathings, and the blaſts of it. And this is alſo here meant. Now ſeeing what *Spirit* ſignifies, we are to inquire in what ſenſe, and after what ſort the *Spirit* may be *quenched*. *Quenched* it may be, or elſe the counſell is in vaine, not to *quench* it. And againe, if it may be quenched, it may be an uncomfortable thing; what comfort can a man have in having Gods Spirit, if it may be loſt? what comfort to have this fire kindled in our hearts, if ſo be it be a quenchable fire. Therefore for the clearing of this point, wee muſt know:

1. Firſt, take the Spirit for the ſpirit of prophecie; that may be *quencht* and loſt: and ſo for the gifts of government, Miniſtery, &c. This Spirit may be quen-

quenched. A man may have ſuch gifts much decayed and abated, yea a man may wholly loſe ſuch gifts. As it is ſaid of *Saul*, that *the ſpirit of the Lord came upon him*; ſo it is ſaid of him, that *the Spirit of the Lord departed from him*, 1 *Sam.* 16.14.

Secondly, Take the Spirit for the gifts & common graces of illumination; and ſo the *ſpirit* may be quencht, and utterly extinguiſhed, ſo as ſuch may quite loſe that grace that look'd like grace, and came very neere a ſaving grace. *If they fall away*, Heb. 6. Therefore men may have all that there is ſpoken of which fall away.

Thirdly, take the Spirit for the ſanctifying Spirit, and then make uſe of this firſt diſtinction. And according to it, the radicall and fundamentall graces of the *ſpirit*, ſuch as faith, hope, love, cannot be wholly & totally extinguiſhed, where once they are wrought in the heart, but yet their luſtre, their radiancie, their ſhine, and flame may bee quenched. A man though he cannot loſe his faith, yet he may loſe and want,

want, and quench his joy. A man, though he cannot loſe his hope, yet may loſe his comfort, and confidence. A man, though he cannot loſe his love, yet may coole his zeale and fervour: Wee ſee in a fire, the wood may bee burnt out, and ſo the flame abated, and quite quenched; but yet there remains ſtill an heap of coales on the harth, and there may be a good fire ſtill, though the flame be quenched. The beames of the Sunne doe not alwayes ſhine out; a cloud may be interpoſed that may intercept the beames of the Sun, and the bright and comfortable radicie and ſplendour of them: but yet the body of the Sunne is in heaven ſtill, though the beames be intercepted: So joy, confidence, zeale, may for a time be quenched, loſt abated, but though the flame of theſe be downe, and the beames of theſe be hindred, yet there are coales of fire in the heart, and the body of theſe is there. The flame of the ſpirit, the feeling & ſenſe of it may be quenched for a time in the ſecond graces thereof, but yet the ſpirit it ſelfe

ſelfe, and the cardinall graces thereof remaine ſtill in the heart. It may bee in this, as in that caſe, *Iſa.* 6. 13. As a Teyle Tree, *and as an Oake, whoſe ſubſtance is in them, when they caſt their leaves.* An Oake may be greene and flouriſhing all the Summer, but when Winter comes, it caſts and loſeth the leaves, but yet when the leaves are gone, the life is not gone, the ſubſtance and the ſap is in it ſtill, though the leafe be gone. Faith, Hope, Love, theſe are the *ſap* and *ſubſtance* of a Chriſtian; joy, confidence, zeale, theſe are his *leaves.* There may come a Winter, when a Chriſtian may caſt his leaves, may loſe his joy, &c. but yet even then his ſubſtance and his ſap of faith, hope, and love is in him. It is one thing to loſe *life*, another thing to loſe a *leafe.* A Chriſtian may be a Teyle Tree, or an Oke without a *leafe*, but not without *life.* This we ſhall ſee plaine in *Davids* caſe, *Pſal.* 51. 11, 12. *Take not away thine holy ſpirit from me, Reſtore to me the joy ſalvation.* It is cleer therefore that though *David* had the

the joy of the ſpirit quenched, yet the ſpirit ſtill unquenched: The ſpirit quenched in regard of the joy of the flame, but not quenched in regard of the fundamentall graces thereof, not in regard of the fire of it. The flame was downe, but the fire was alive. That the flame was quenched it appeares, becauſe he prayes, *Reſtore to me the joy of thy ſalvation*, as if he ſhould ſay, Lord kindle this flame againe, therefore the flame was quencht: But yet the ſpirit was not taken away in the fundamentall graces thereof, for he ſaith, *Take not away thy ſpirit from me.* If that had beene taken away, he would have ſaid, Reſtore to me thy ſpirit againe, as he doth his joy which his ſin had quencht; but ſaying, Take not away, that argues that hee ſtill had the ſpirit, though the joy was gone. He was ſtill as an *Oake* which had caſt her *leafe*, he had his ſubſtance in him: he had loſt his *leafe*, his joy was gone, but hee had not loſt his *life*; Gods Spirit was ſtill in him; untaken from him.

Object.

Object. But this may be a Doctrine of ſecurity; what care I for quenching the flame, ſo long as the fire goes not out? what care I for my *joy*, if I loſe not my *faith*, &c.

Anſw. This Doctrine is no ground at all for ſecurity: For 1. it muſt be a mans care not onely to maintaine fire, but to maintaine flame; not only to have ſubſtance, but to have his leafe greene. The righteous muſt be a tree not only bringing forth fruit, but a *Tree alſo whoſe leafe muſt not wither*, *Pſal.* 1. 3. 2. There is little comfort in *life* when there wants a *leafe*; little comfort in *faith*, when by ſinne we quench our *joy*. A man when he is a colde takes no pleaſure in a fire that burnes not, flames not, it does him no good to ſee the coales lye ſmothering under green wood. Though a man have the radicall graces, yet little comfort in them during the want of the other: Becauſe whilſt theſe ſecondary graces are wanting, it brings the conſcience to queſtion the preſence and truth of the primary ones. The want of the

leafe

leafe makes the conſcience queſtion the *life* of grace. If there were any comfort in ſuch a caſe, what needed *David*, having the *ſpirit*, beg to have his *Joy* reſtored? And what makes afflicted conſciences in time of tentation call into queſtion the truth of their fundamentall graces, but the want of their flame, of their leafe: So that this gives no way at all to carnall ſecuritie.

2. According to the ſecond *Diſtinction*,

Firſt, there are the infuſed habits of Faith, Hope, Love, theſe habits cannot be loſt, and ſo in regard of theſe habits the *ſpirit* cannot be quencht.

Secondly, there is the act, uſe, and exerciſe of them: In that regard the *ſpirit* may be quenched: For though the habit of faith cannot be killed, yet the act, uſe, and exerciſe of it may bee deaded, ſo as it may not for the preſent act and worke, and a man not uſe it. A man in his drunkenneſſe loſeth the uſe, but not the faculty of Reaſon. A man in his ſleepe loſeth the uſe, but

not

not the faculty of his ſenſe. Sinne and temptation may as much diſtemper the ſoule, as Wine and ſtrong drinke may doe the braine.

3. For the meaſure and degree, in that regard the *ſpirit* may be quencht. A man may come to have a leſſe degree of faith, hope, love, a leſſe degree of joy and zeale. The degrees of theſe may be abated, and yet the things themſelves remaine, *Apoc.* 2. 4. It is laid to the charge of the Angel of *Epheſus*, *That he had loſt his firſt love*; he ſayes not, he had loſt his love, or all his love, but his firſt love, that degree of love he had at firſt; he had love ſtill, but it was not ſo fervent as before, it was abated in the degree of it, and ſo the *ſpirit* was quenched in degree. So then, looke upon the habits of grace, and in regard of the habit, there is no *amiſsion* of grace: Looke upon the act, and in regard of the act, there may bee an *intermiſsion* of it: Looke upon the degree, and in regard of the degree, there may be a *remiſsion*. A *remiſsion* of degrees, an *intermiſsion*

miſsion of acts, but no utter *amiſsion* of habits, of fundamentall ſaving ſanctifying grace. And thus having opened and cleared the Text, come wee now to ſome obſervations.

And here firſt begin with the metaphor, *Quench not the ſpirit.* And out of it learne

The nature of the Spirit of God, and ſpirit of grace. That the ſpirit of God is of the nature of fire: ſo much the word *quench* implyes, for nothing is properly quenched but fire; *Quench not the ſpirit*, is as much as quench not the fire of the ſpirit. The Spirit of God then is of the nature of fire, *Mat.* 3. 11. *He ſhall baptize you with the Holy Ghoſt, and with fire*, that is, with the Holy Spirit which is as fire, *Mar.* 9. 49. *Every man ſhall be ſalted with fire*: what fire? As the fire of afflictions, and the the fire of the word, ſo the fire of the ſpirit, *Act.* 2. 3, 4. *There appeared to them cloven tongues with fire, and they were all filled with the Holy Ghoſt.* Sometimes the *Spirit* is compared to water, *Iſa.* 44. 3. And ſometimes againe to fire,

As

As the Word of God is a fire, *Jer.* 23. *Is not my Word a fire?* so is his Spirit a fire. Is not my Spirit a fire? And the Spirit is compared to fire in these regards.

1. First, Fire, it gives *light*: And therefore in the want of the light of the Sunne, we make use of fire to afford us light for doing our workes. The Sunne was not created till the fourth day, and yet there was light all the three first dayes, which some conceive to have beene from the element of fire under the sphere of the Moone, which gave light unto the world. So *Exod.* 13. 21. *They had a piller of fire by night to give them light*: Fire and light goe together. So is it with the Spirit of God. It is a Spirit of light, *Ephes.* 1. 17, 18. All spirituall illumination comes from this fire. Gods Spirit is an inlightning spirit, 1 *Cor.* 2. 14. *The naturall man perceiveth not the things of God; neither can he, because they be spiritually discerned*, viz. by the light of the Spirit, which Spirit a naturall man wanting, hee is in the darke for the

want of light that ſhould ſhew nnto him divine truths. The Spirit of God is fire that brings light with it, whereſoever Gods Spirit comes there comes light.

2. Secondly, fire as it gives light, ſo it alſo gives *heate*; fire and heate are inſeparable: when our bodies are pinched with cold in the winter, comming to the fire wee are warmed and heated; fire warmes and heates that which is cold, and by the heat of it thawes and melts that which is frozen. Thus is it with the Spirit of God, it is an heating warming Spirit, it warmes and heates the affections, our hearts that are frozen and cold in prayer, hearing, it heates and warmes them, it melts and inlarges them. It kindles both affections of love, zeale, Joy. The Spirit of God will make a mans heart burne within, in the hearing of the Word, *Luke* 24. *Did not our hearts burne within us when he opened the Scriptures?* It will make a mans heart glow and flame in prayer, it will melt a mans heart, and make it drop at a mans eyes,

as

as Ice thawes and drops againſt the fire.

3. Thirdly, Fire as it heates and warmes, ſo it alſo *burnes and conſumes* what ever combuſtible matter it lights and layes hold upon: It feedes upon combuſtible matter, and leaves not till it have brought it into aſhes. *Prov.* 30. 16. Fire is one of the *foure things that never ſayes it is enough.* A little ſparke of fire burnes downe and conſumes whole houſes and Townes. It is ever in action, and eating up and conſuming what it lights upon. So is it with the Spirit of God and the graces of it: When the Spirit of God comes once into a mans hearr, looke what combuſtible matter it findes there, it conſumes and eates it up: it will conſume and burne up our luſts and corruptions. It will doe with the body of ſinne, as the King of *Moab* did with the King of *Edom*, *Am.* 2. 1. *He burnt the bones of the King of Edom into lyme*; as the Papiſts did with Gods ſervants in Queen *Maries* dayes, burnes the body thereof into aſhes. It is like the fire that

came downe from Heaven at the first sacrifice in the Tabernacle, that turned the sacrifices into ashes. Like the fire that came downe upon *Elias* sacrifice, it burnt not onely the Sacrifice, but licked up all the water in the ditch about the Alter. The Spirit of God when it is kindled in a mans heart, it makes sore worke amongst a mans corruptions. It eates and lickes them up strangely. A man may see there hath beene fire by the cinders and ashes.

4. Fourthly, Fire is a purging, purifying, refining element: It purges water of the scum, it separates drosse & baggage from the metals. And as there is a naturall purifying property in fire, so there was a ceremoniall purification by fire, *Numb.* 31.23. Thus is it with the Spirit of Grace. And that which is said of prayer is true of the Spirit, *Malach.* 3.2, 3. For prayer purifies by his spirit, therefore faith is said to purifie the heart, *Act.* 9. and hope is said to purge, 1 *John* 3. Gods Spirit is a purging, purifying fire, that fetches drosse

drosse and scum out of a mans soule The fire of the Spirit, this is the true Purgatory fire, and the Purgatory fire that every one must passe, that ever meanes to come to heaven.

By all this may men try themselves, whether they have the Spirit of God in them or not. *If any man have not the Spirit of prayer, the same is none of his, Rom.* 8. Therefore it concernes us as much to know whether we have the Spirit, as to know whether we be Christs. If men have the *spirit* of grace in them, their understandings are enlightned, they have a piller of fire that lights them in their way to *Canaan*. Is the *spirit* in them, they have their hearts warmed and heated in holy duties of prayer, &c. inlarged hearts in ordinances. They have their lusts consumed, turned into ashes, they have their scum and drosse of earthlinesse, covetousnesse purged out. If thus, it is a signe of these effects of fire that they have the Spirit of God. But these things shew that men are generally fleshly, not having the Spirit, *Jude* 19.

If thou have Gods Spirit in thee, how is it thou haſt no more light of knowledge in thee. Thou art in the darke therfore no fire in thee, for then would there be light in thee. How cold, and formall, and frozen is thine heart at Prayer, Sermon, Sacrament: Certainely, if there were fire in thee, there would be heate in thee alſo; no heate, therefore no fire. All thy luſts and the body of ſinne is untouch'd, unhurt, thy luſts as ſtrong, thy corruptions as potent as ever. Alas, it may be ſaid of thee, as of the three children, *Dan.* 3. when they came out of the fiery furnace, *not an haire of their head was ſinged, not the ſmell of fire upon their garments.* Juſt ſo with thee. Alas, what doſt thou talke of having the Spirit of God in thee; See *Prov.* 6. 27, 28. *Can a man take fire in his boſome, and his clothes not be burnt? Can one goe upon hot coales, and his feet not be burnt?*

So in this caſe. It were impoſſible but if this fire were in thee but thy corruptions ſhould be burnt and conſumed. And what purity of heart or life

life is wrought in thee? The drosse and scum of thine oaths, thy rotten speech is still in thy mouth, the drosse of the world is still in thine hands. By this it appeares that men doe but vainely boast of having the *Spirit of Grace* in their hearts, when they have neither light in their hands, nor heat in their hearts, nor mortification and holinesse in their lives. Their fire is a fire without light, blinde darke fire; a fire without heat, cold fire, a fire that doth not burne, that doth not flame; It is but false fire, it is but a painted fire. It is a signe Gods Spirit, and that fire from heaven is not come downe into their hearts.

Now to come to the maine point of the Text: The lesson it teaches is, *that it must be the speciall care of a Christian, that Gods Spirit and the graces thereof be not quenched nor damped in him.* The Spirit of God is of a fiery nature, and is as fire in a man. Now a mans care must be to keepe this fire alwayes burning and flaming, and to take heed that he doe nothing that may extinguish,

and put out either the flame or the fire, either the light or the heat of it. It is a rule in the expoſition of the Commandements, that alwayes the negative includes the contrary affirmative; as when we are forbidden to kill, wee are alſo by all meanes commanded to preſerve our neighbors life: So here when we are forbidden to quench the ſpirit, we are not onely forbidden the quenching, but we are commanded withall to kindle and keepe it alive, to keepe it flaming and burning in us. This negative comprehends that affirmative, 2 *Tim.* 1. 6. ſtirre up the grace of God in the. He puts him in minde Ἀναζωπυρεῖν, to blow up, and to kindle and keepe alive the grace of God in him. It muſt be with the Spirit of God and the fire of it, as it was with the Lamps of the Sanctuary, *Ex.* 27. 20. they ſhall bring oyle for the light to cauſe the Lampe to burne alwayes. It muſt alwayes be kept burning. This fire muſt not ſometime be burning, and ſomtimes out, but a mã muſt have a care to keep it burning alwayes. See what the

the Canon was for the fire on the Alter, *Levit.*6.12.13. And the Jewes ſay, that he that quenched the fire of the Altar, was to be beaten; yea, though he quenched but one coale; yea, if he quenched but one coale that was downe from upon the Altar, yet hee was to be beaten. Thus ſhould it bee with us in our care for preſerving the fire of the Spirit in our hearts alive. This fire ſhould be alwayes burning, it ſhould not be put out; and men ſhould have a care, that not one coale of it, no not one ſparke of it ſhould be quencht: It ſhould burne, and never bee put out, *Quench not the ſpirit.* Quench not the flame, the coales, the ſparkes.

That which is the good huſwifes commendation in one kinde, *Prov.* 31. 18. *that her candle goes not out by night,* ſhould in this kinde be the praiſe of a Chriſtian, that his fire and candle goe not out, but are ever kept burning, *Luc.* 12.35. *let the lights be burning*: The participle notes the continuance, that is, alwayes burning. We know who they

they were that ſaid, Give us of your oyle, for our Lampes are quenched: they were none of the wiſeſt, *Matth.* 25.8. The fooliſh Virgins ſaid unto the wiſe, &c. They bee fooliſh Virgins that ſuffer their Lampes to quench: The wiſe Virgins ſlept, but yet their Lampes were burning: But the fooliſh Virgins they had their eyes and their Lampes out. And wee ſee that *Hezekiah* reckons this amongſt other tranſgreſſions of their fathers, 2 *Chron.* 29.6,7. Our Fathers have treſpaſſed, and have done that which is evill in the ſight of the Lord. And what was that treſpaſſe, and what was one evill they had done in the eyes of the Lord? *They have put out (or quenched) the Lampes.* To quench the Lampes of the Temple was a treſpaſſe, and a thing evill in the eyes of the Lord. And ſo is it no leſſe a treſpaſſe, a thing no leſſe evill in the eyes of the Lord to quench this Lamp, and to put out this fire of our Spirit.

Now for the further proſecution of this point conſider 3. things.

1. Firſt,

1. First, *The meanes and wayes to keep it from quenching, to keepe it kindled, burning and flaming in our hearts.*

2. Secondly, *The things that doe quench it, which must be avoided.*

3. Thirdly, *The danger of quenching the Spirit, that may make us afraid to quench it.*

1. First, *The meanes to keepe us from quenching, and to kindle and keepe* it alive and burning in us, are these:

I. First, to be carefull and watchfull not to quench it, but to cherish it in the first motions thereof. Quench not the Spirit. Quench not the first motions thereof. Quench not the spirit; that is, foster, cherish, and make much of the first motions of the Spirit. In the first creation, *Gen.* 1. 2. it is said the Spirit of God moved upon the face of the water, or was moving. *Incubabat aquis*, sayes *Junius*, *viz.* as Birds upon their egges, or young. They sit and are moving upon them to hatch them and bring them forth; and when they are hatcht, they still sit and move upon them to cherish, and sustaine

ſuſtaine them with their heate and warmth, till they bring them to perfection. So the Spirit of God did ſit or move upon that face of the deepe, by his motion or incubation, to hatch and bring forth out of that vaſt maſſe the ſeverall kinds of creatures, he by an effectuall and comfortable motion cheriſhed that matter, till he brought forth the ſeverall creatures, till hee hatcht them and brought them to perfection. Now looke as the Spirit in the creation moved upon the waters, juſt in the ſame manner the Spirit moves in mens hearts, that by the gracious motions of his Spirit, hee may hatch and bring forth graces, and good workes in us, and may bring them to perfection. The ſame word is uſed of God againe, *Deut.* 32. 11. *As the Eagle flutters over her young, ſo the Lord alone, &c.* The Lord as an Eagle over her young, flutter'd over his people, or moves, *As the Eagle ſtirres up her neſt*, that is, *her young ones.* The Eagle, ſhee ſtirres up her young ones, and rowſes them up with her cry, and not onely

ſits

ſits upon them, but flutters over them with her wings to awaken them: So did God ſtirre up *Iſrael* to goe out of the land of *Ægypt*, *Ezek.* 20. 5, 6, 7. So that before God brought them out of *Ægypt*, he firſt ſtirred them up to be gone; He ſaid unto them, Caſt away every man his abomination. Now how did God ſtirre them up? Not onely by *Moſes* and *Aaron* in their Miniſtery, but by the gracious motions and ſollicitations of his *Spirit*; and thoſe motions by which hee ſtirred them up and called upon them to bee gone, and to caſt away their abominations, thoſe were the Eagles ſtirrings of her neſt; theſe were the Eagles flutterings with her wings: As the Eagle ſtirres up her neſt; how ſtirres ſhe up her neſt, her young ones? She rowſes them by her cry: So the Spirit rowſes, excites, and ſtirres up men by his voyce in the motions thereof: And therefore thoſe motions are called a voyce, though not a voyce audible to the bodily eare, yet audible and ſenſible to the ſoule, *Iſa.* 30. 20. *Thine*

eares

eares ſhall heare a word behind thee. Behind thee, as *Iohn, Apoc.* 1. 10. *I heard a voyce behind me,* not before me, as implying that the Spirit of God comes and calls upon us being ſecure, paſſing by, and not regarding thoſe things it calls for. It is a voyce that many times comes all on a ſudden, *Cant.* 2.8. *The voyce of my Beloved, behold hee comes.* It is a ſecret whiſpering voyce, breathing holy motions into our hearts, ſtirring us up to ſome good: But yet it is a preſſing voyce, that followes a man, and preſſes him cloſe to what it calls for, *Act.* 18. 5. *Paul was preſſed in ſpirit, and teſtified, &c.* The Spirit of God moved him, and ſtirred up his ſpirit, and forcibly and ſtrongly moved him, ſo as his ſpirit was preſſed to doe: All this was, that he had ſtrong and vehement motions from Gods Spirit to doe that which he did. Now then, when we have ſuch motions, ſuch breathings, ſtirrings, flutterings, then ſhould our care be not to quench theſe, but to cherifh, kindle, and uphold theſe motions. The Spirit

rit of God is fire, the motions of the ſpirit, are the ſparkes of this fire; now our care ſhould be not to *quench* theſe ſparkes, not to let them goe out, but to kindle and cheriſh them unto a great fire, unto flame. It is ſaid of Chriſt, *That he will not quench the ſmoaking flaxe.* That if there be in a mans heart but a ſmall ſparke of grace, ſo ſmall that it burnes not, but onely makes a little ſmoake, and a poore ſmother, yet he will not quench it, but he will make much of it, cheriſh and foſter it till it kindle and grow to a great fire: So ſhould it be with us, when the Spirit of God injects and caſts into our hearts but the ſparkes of fire in the gracious motions thereof, quench not thoſe ſparkes, cheriſh and kindle thoſe ſparkes, keepe them from *quenching* and dying, and going out.

Now for the doing of theſe two things are required: Firſt, have a care to take notice of the motions of the *Spirit*, watch where hee moves and ſtirres, that a good motion may no ſooner ſtirre in thine heart, but thou

thou maiſt preſently be able to ſay, This is Gods Spirit, theſe be the flutterings of the Eagles wings, this good motion is from Gods Spirit. Thus doth the Church, *Cant.* 2. 8. whilſt ſhe is in that holy diſcourſe, ſhe findes a good motion ſtirring, and abruptly ſhe breakes off, and ſayes, *The voyce of my welbeloved.* Now Chriſt ſpeakes by the good motions of his *Spirit.* Excellent is that, *Apoc.* 1. 10. *I heard a voyce behind me,* and verſ. 12. *And I turned to ſee the voyce that ſpake with me.* The *voyce* was behinde him at his backe; now when he heares the *voyce* behinde him, he does not goe on, and never minde, and not vouchſafe once to looke backe and to heed it, but hee turnes him about to ſee the *voyce* that ſpake with him, to take more ſpeciall notice of what was ſaid: So when we heare that voyce of the Spirit in the motions of it, and heare it behinde us, we ſhould not goe on negligently and careleſly, and leave and caſt it behinde our backes, but turne about to ſee the *voyce,* take ſpeciall and ſerious notice

of

of it. Doe as the people did at the poole of *Bethesda*, they sate watching for the mooving of the waters by the Angel, that the waters could no sooner move, but presently they saw it, observed it, tooke notice of it, and all cryed out the Angel moves in the waters. So should we watch when at any time the spirit of God moves in our hearts, and take speciall notice of it; and say, now Gods spirit speakes to mee, this is the *voyce* of the spirit. That when a good motion stirres in our hearts, we might be able to say as *Jacob* upon his dreame, surely God is here, surely Gods spirit is here. This were a great meanes to kindle the spirit in us, and to make him continue his gratious counsells to us, as the contrary is a shrewd meanes to quench the spirit. If a man speake to us, and give us good counsell, and advise for our benefit, if we hearken and give eare to him, and take notice of what he sayes, then he will go on, and give us further information and direction; but if hee perceives that we regard him not, that

we heare him with an oſcitancy of ſpirit, and that wee are minding other matters, and are talking, and twatling with other idle perſons that are by us, the man hath done, he wil not trouble him, hee will not loſe his ſweet words, he will have the witt to hold his peace, and let him alone. Iuſt ſo here. If Gods ſpirit ſpeakes to us and counſells us in the holy motions therof, if we will minde him, obſerve him, and give him audience, then will hee goe on and give us further counſell, and continue his directions to us.

Wee ſhall ſee 1 *Sam.* 3. that God called *Samuel* three times, and *Samuel* thought it had beene *Ely*, and doth not take notice of it that it was the Lord: And all that while that hee takes not notice of it to bee the Lord, all that while God is ſilent, ſayes no more to him, cõmunicates not his mind to him. But at the fourth call, when *Samuel* anſwers verſe 10. *Speake Lord for thy ſervant heares*; then the Lord goes on, reveales his mind to him, & tells him all that in the verſes following, and all that

that chapter 2. 27. *ad finem*, which is there ſet downe by way of Anticipation. So when the Spirit of God, calls and wee minde it, and note it, and ſay Lord I minde and marke that thou moveſt in my heart, and thou beginneſt to ſpeake to me, ſpeake Lord, thy ſervant heareth thee and takes notice of thee, then the Spirit of God wil goe on, will continue his counſels, and will reveale his minde further to us. But if Gods Spirit ſtirre in his motions, and we are heedeleſſe, and ſupine, and regard him not, he will ceaſe and breake off, & we may be long enough ere wee heare of him againe. *Apoc.* 3. *I ſtand at the doore and knocke.* Hee *knockes* in the motions of his *Spirit*, every motion of the *Spirit* is a *knock*, a rap at the doore of our hearts to have us open. Now wee ſee if one of us come to a mans doore, and we *knocke* once, twice, &c. and either they within doe not heare us, or if they doe, yet regard not our *knocking* (what care they *knock* let him) then we will away, and *knocke* no longer, when it may be we come upon an

erran d that might be beneficiall to the family. So if the *raps* and *knockings* of the Spirit at the doores of our hearts be neglected, and disregarded, he will have done *knocking*, and *knocke* no longer, though hee knocke and come upon an errand for our owne good. The observation of the motions of the Spirit is an excellent *kindler*, and the neglect and discontinuance of them is a very dangerous *quencher* of the Spirit. As therefore wee would keepe the *Spirit* of God from quenching, as we would keep it alive, and burning in us, so have a care to take notice of, and to observe the first motions of it in our hearts.

Give present obedience to the Spirits motions.

2. Secondly, The motions of the *Spirit* observed, and notice taken of them, in the second place be carefull to give present obedience to them and to close with them, and to doe that thing for which the spirit of God moves and excites thee to Doe as they at *Bethesda*, they not onely watched when the Angel moved, but every one laboured to step in, and step in presently

ly into the waters, whileſt the motion was on foot. So ſoone as the Spirit ſtrikes theſe ſparkes into our hearts to have our hearts as tinder to catch thoſe ſparkes, and to have them take fire in our hearts. Sparkes ſmitten into tinder, the tinder takes fire, and by it a candle is lighted, and ſo a greater fire. A little ſpark that lyes in the aſhes, if it be let alone it ſoone dies and goes out, but if other ſmall coales, or ſmall ſticks be layed to it, and it be gently and ſoftly blown, it at length will kindle to a great fire. So deale with the *motions* of the ſpirit, ſuffer them not to dye in the aſhes, but foſter and cheriſh them till by little and little they grow from motions to actions, and from many Actions to an Habit. The motions of the ſpirit are the *knockings* and *rappings* at the doore of the heart, *I ſtand at the doore and rap.* Now when one raps at the doore, wee doe not onely take notice that one knockes, but wee command the doore to be opened, we are angry with our ſervants, if they goe not preſently, and open the doore.

So that is it wee ſhould doe when the *ſpirit knockes*, ſuffer him not to ſtand *knocking* too long, but make haſte to open the doore and give him entrance.

The *motions* of the ſpirit are the ſtrivings of the ſpirit, *Gen. 6. My ſpirit ſhall no longer ſtrive with man.* He ſtrives in them to bring us to ſome good, or to know ſome evill. Now when wee finde him *ſtriving* with us, we ſhould not *ſtrive* againſt thoſe motions, we ſhould *ſtrive* with our ſelves to let the ſpirit of God overcome us in his *ſtrivings*: We ſhould cloſe with him and doe what hee calles for, and ſecond his counſells by our obedience. Wee ſee Marriners at ſea if the wind ſerves not, how they are looking at their top ſaile to ſee and watch when the winde turnes, and blowes for them. And when the winde blowes from the point they deſire, they preſently take notice of it; Now ſay they the winde blowes faire, but yet that is not all: ſo ſoone as they ſee they have a faire gaile of winde, they preſently get

get every man to his tackling, and as fast as they can hoyse up their sayles: So when the *Spirit* blowes in the *motions* of it, we should not onely take notice of the blasts and faire gailes, but presently hoyse up sayle, set upon that thing the motion calls for: Doe as God commands *David*, 1 *Chron.* 14, 15. The motions of the Spirit are the sound of his goings the footsteps of his anointed *Psal.* 89. verse 51.

The *motions* of the Spirit sometimes are for *direction*, *Isa.* 30. 20. The Spirit sollicites a man to beleeve, to repent, to pray, to good duties; this is a good duty, doe it. Sometimes they are for correction and reproofe, *Jon.* 4. *Then said the Lord, Doest thou well to be angry?* Doest thou well to sweare? Doest thou well to break the Sabbath? Doest thou well to neglect prayer in thy family? &c. Now then, where motions are for direction, take that good way they point to; where they are for correction, avoid that evill way they plucke from, thus hearken to them, and this will kindle and keep

alive the *Spirit* in thine heart. If I ſee a man will follow my counſels and reproofes, I will follow him with counſels and reproofes ſtill; he encourages me to be forward to doe him that good office: So here, follow the motions of the Spirit, and the Spirit will delight to follow thee with good motions ſtill.

I ſtand at the doore and knocke, if any will open: What then? *I will come in to him, and ſup with him,* and he with me. As if he ſhould ſay, if any will hearken to theſe *motions* of the *Spirit*, he ſhall have the ſweet worke, and the ſweet conſolations of the *Spirit* in him; the *Spirit* ſhall come in, ſhall cheere and refreſh him. He that will make much of theſe ſparkes, ſhall have a comfortable fire kindled, at which hee ſhall warme and comfortably refreſh himſelfe. See how the cheriſhing of the *motious* of the *Spirit* keepes it from quenching, and cauſes it to flame, and burne. But on the contrary, when a man neglects the *knockes* of the *Spirit*, and yeelds not obedience to them, o-

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pens not the doore, that cauſes a ſad *quenching* of the Spirit. See an example, *Cant.* 5. 2. *It is the voyce of my Beloved that knocks, ſaying, open to mee my ſiſter.* There be the *motions* of the *ſpirit* of Chriſt: And ſhe takes notice of them, therein ſhe did aright. *It is the voyce of my beloved that knocks.* But ſhe failed in the ſecond thing, ſhe doth not ariſe preſently and open, but ſhee ſhuckes and ſhuffles, verſ. 3. and hath her put offs, *I have put off my coat, &c.* Well, what is the iſſue, verſ. 5. *ſhe aroſe to open to her beloved* after her heart ſmote her for not opening before. I but it was too late, for verſ. 6. See, how for want of obedience to the motions of the *ſpirit*, ſhe *quenched* the cõforts and joy of the *ſpirit*: Therefore take heed of this, if we would ſave the *ſpirit* from *quenching*. Have a care of theſe two things: The neglect of theſe will quench the Spirit. It is with the Spirit of God as with the Spirit of Satan. It ſhould be our care and endeavour to quench the ſpirit of the Divell, *Epheſ.* 6. 16. *Wherewith ye ſhall be*

How to ſave the Spirit frõ quenching.

be able to quench the fiery darts of the wicked. The darts of the Divell are fiery ones, we muſt looke to quench them. Now how may one quench the fiery darts of Satan? The onely way to quench them, is to quench them in the firſt motions, when the firſt motions come, minde them not, diſ-regard them, ſlight them, yeeld no obedience to them, and then that fire of Hell will goe out and dye. Juſt ſo is the *ſpirit of grace* alſo quenched: Therefore the way to keepe it from *quenching*, is to cheriſh it in the firſt motions.

2. Second meanes to kindle and keepe alive this fire, and to keepe it from *quenching*, is to keep the graces and gifts of the *ſpirit* in action and exerciſe. The gifts and graces of the *ſpirit* kept in action and exerciſe, kindles and increaſes the fire of the *ſpirit* in us, it ſo keepes the flame from *quenching*, that it increaſes and blowes it up. It is as with our naturall ſpirits when a man ſits ſtill, and ſtirres not, walkes not, workes not, is not in action,

on, his naturall ſpirits dampe, and hee growes lumpiſh, and liveleſſe: But let a man in ſuch a caſe be in action, be in exerciſe, let him walke, or worke, and that raiſes, and recovers, and increaſes his ſpirits in him: So in this caſe, the ſetting *grace* on worke, the exerciſing of it, doth ſo keepe it from decaying and dying, as that it increaſes and addes to it. *Gal.* 5. 25. *If we live in the ſpirit, let us alſo walke in the ſpirit.* That's ſure, that the *life of the ſpirit* is to be evidenced by the *workes of the ſpirit*, the *life* of grace by the *workes* of grace. And what if a man doe ſo? Then it may be ſaid as truly, If we walke in the ſpirit, we ſhall alſo live in the ſpirit, and the ſpirit live in us. Walking in the *ſpirit*, acting and exerciſing the gifts and graces of it, will cauſe the *ſpirit* to live, and keepe it from *quenching* in the gifts and graces of it.

And this is that which *Paul* wiſhes *Timothy* to doe, 2 *Tim.* 1. 6. *to ſtirre up the gift of God that was in him.* Hee ſpeakes of his Miniſteriall gifts. Now how

how are they to bee ſtirred up, and to be kindled and increaſed? Amongſt other wayes this is one, to be in action, in exerciſe of them, and not out of ſloth, or out of feare, verſ. 7. to let his gifts lye idle. Vſe legges, ſayes our Proverbe, and have legges; and uſe *gifts* and *graces*, and have *gifts* and *graces*. Wee ſhall ſee it true in particulars.

The way to keepe the gifts of the ſpirit from dying and decaying.

1. Firſt, for the *gifts* of the *Spirit* in knowledge and utterance. The way to keep them from dying and decaying, is to be in action in the exerciſe and communication of them. It heates, keepes them alive, and increaſes them. See *Deut.* 4. 9. *Take heed to thy ſelfe, &c.* as if he ſhould ſay, Take heed of quenching the *Spirit*: When a man forgets that which God hath taught him, and knowledge of God departs from a mans heart, that's a flat *quenching* of the *ſpirit*. It is the putting out of the light of the fire of the Spirit. Take heed of that, ſayes God: Well, but what courſe may be taken to keepe theſe gifts, to keepe a man from decaying

caying in his knowlege ? *Teach them thy ſonnes, and thy ſonnes ſonnes.* The exerciſing of thoſe *gifts* in teaching others, ſhould keepe alive their *gifts* in themſelves. Hee that in that kinde endeavours to kindle Gods *Spirit* in others, doth at the ſame time, and in the ſame action kindle it in himſelfe.

There be lippes, that *Salomon* calls, *Lippes of knowledge*, *Prov.* 20. 15. and he ſayes, that *they are a precious Jewell.* Now a man if hee have ſuch *lippes*, ſhould be as carefull to keep them, as he would be to keepe a precious Jewell. How carefull is a man to keepe a precious Jewell, hee would not by any meanes loſe ſuch a Jewell: As carefull ſhould a man be to keepe the *lippes* of knowledge. And what are lippes of knowledge ? when they are ſuch as *Prov.* 5. 2. *that thy lippes may keepe knowledge.* Thoſe *lippes* are *lippes* of knowledge, thoſe *lippes* are a precious Jewell that keepe knowledge: Well, but how ſhould a man come to have his lippes keepe knowledge ? When

how are they to bee ſtirred up, and to be kindled and increaſed? Amongſt other wayes this is one, to be in action, in exerciſe of them, and not out of ſloth, or out of feare, verſ. 7. to let his gifts lye idle. Vſe legges, ſayes our Proverbe, and have legges; and uſe *gifts* and *graces*, and have *gifts* and *graces*. Wee ſhall ſee it true in particulars.

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When

When he doth, as *Prov.* 10. 21. The *lippes of the righteous feede many.* When a man uſes and exerciſes his gifts of knowledge, and communicates them to others, by feeding others with the knowledge he hath, his *feeding lippes* ſhall prove *keeping lippes.* Communication of knowledge and truth, is the preſervation, and our keeping of it, and the keeping our ſelves from loſing it.

It is in this as in that caſe, *Gen.* 22. 16,17. *Becauſe thou haſt done this thing, and haſt not with-held thy ſonne, in bleſſing I will bleſſe thee, and in multiplying I will multiply thy ſeed:* So if men withhold not their *gifts*, but uſe and exerciſe them in inſtructing others, and teaching others, God will in bleſſing bleſſe our *gifts*, God will in multiplying multiply our *gifts*, and exceedingly increaſe them. The loaves did not multiply whilſt they were in the basket, nor whilſt they were whole, but when they were breaking and diſtributing; under the breaking and diſtribution it was they multiplyed. *Gifts* of know-

knowledge are not ſpent in diſtributi-on, but increaſe and multiply thereby. It is true here w^ch^ *Salomon* ſpeakes, *Pro.* 11. 24. 25. *The ſcattering of knowledge makes it increaſe*, and *watering others* with thoſe waters, will but make way for the more abundant watering of himſelfe.

The gifts that God gives men are pounds he gives them. And hee gives a pound to a man not to be put into his purſe, but to be put into the banke. He gives men a pound with a command to trade, *Luke* 19. 12. *Trade till I come.* And what was the iſſue? *Lord, thy pound hath gained ten pounds. Lord thy pound hath gained five pounds.* Trading therefore with the gifts of Gods ſpirit, is the increaſing of the gifts of the ſpirit. On the contrary, the want of exerciſe of gifts, the not imploying them in cõmunicating our knowledge decayes them, & *quenches the Spirit.* In the former parable wee finde ſome ſervants trading with their pounds, and another ſervant layes up his pound in a napkin. Now one would thinke that

that this ſervant had tooke the onely ſure courſe to have kept his pound. Trading we ſee often proves hazardous, and uncertaine, and many a man trades away his ſtocke, and loſeth all hee hath by trading, but when a man ties his money up in a napkin & bindes it, he ſeemes to take a ſure courſe for keeping of it. But yet not ſo in this trading in the gifts of the ſpirit. They that traded, gained more pounds, kept and increaſed their gifts, he that traded not, he loſt his gifts, verſe 24. *Take from him the pound. He hath quencht the Spirit*, he loſt his gifts. And how comes he to loſe them? becauſe hee imployed them not, becauſe hee lapt his pound in a napkin. We ſee 2 *King.* 4. that the oyle ceaſed and ſtayd not, till for want of veſſels the widdow powred not out. It is not powring out, but want of powring out that dries up the ſtreames and fountaines of grace. *And the oyle ſtayed* ſaies the text, verſe 6. When ſtayed the oyle? not when ſhe was powring, but when ſhee ſtayed powring: ſhee firſt ſtayed

powring

powring, before the oyle ſtayed running. No man when a candle is light puts it under a buſhell. The putting of a candle under a cloſe buſhell or any other cloſe veſſell may quench the light, and put out the candle which would have continued burning if it had beene ſet upon the table. The Mothers milke dries not up with drawing out her breſt, and giving ſuck, but it dryes up with being kept up, with not giving ſuck; *quench not the ſpirit.* Fire is quencht not onely by water, but by want of vent. If fyre bee ſhut cloſe up in an oven, or a ſtill, it dies and goes out, but if it hath ayre and vent, then it lives and burnes. And what is it that more *quenches the ſpirit* in this kinde, then our not uſing and exerciſing of mens gifts. No man when he lights a candle puts it under a bed, or under a buſhell. The ſpirit of God lights many a mans candle, gives him much light, hee hath a faire burning lampe, and yet the ſame things befalles him that's threatned to him that curſes Father and Mother, *Prov.* 20. 20. *His*

lampe or his candle *is put out in obſcure darkenes.* His lamp go out, and then followes not only, darkeneſſe but obſcure darkeneſſe. He not onely growes ignorant, but ſottiſhly & groſely ignorant. But how come this candle & this lamp to bee quenched, and to bee put out in obſcure darkeneſſe? Hee hath put it under a bed, or under a buſhell, hee hath had more minde of his bed, and his buſhell, of his eaſe and profits then of giving and communicating his light to others. *Sloth and coveteouſneſſe* have made him neglect the uſe and exerciſe of his gifts, and ſo the bed and the buſhell have put out his lampe in obſcure darkeneſſe, theſe put out their candle and make them goe out like the ſnuffe of the candle with a ſtinke, and an ill ſavour. A candle may bee put out though it be not blowne out, though water not cat caſt into it, by the putting of an extinguiſher over it. Negligence, and ſlothfulneſſe in not exercciſing the gifts of the ſpirit is an extinguiſher put upon the candle and ſtame of the ſpirit, that quenches and

puts

puts it out. *Zech.* 11. 17. *Woe to the Idole ſhepheards.* And who is the Idole ſhepheard! *That leaves his flocke:* Therefore an Idle ſhepheard that doth not exerciſe his gifts with his flocke, hee is an Idol ſhepheard. And what is the woe that ſhall befall him? *A ſword upon his Arme, and upon his right eye.* Hee did not ſtretch out his arme all the day long to gather in his flocke, therefore his arme ſhall bee withered. He did not uſe his eye, would not bee a ſeer to inſtruct his people, therefore his right eye ſhall not be dimmed, but utterly darkened. The ſpirit ſhould bee quenched in him. Hee had made himſelfe an Idle ſhepheard, and therfore God makes him an Idoll ſhepheard. Of Idols it is ſaid, *Pſalme* 115. *Mouthes they have, and ſpeake not, eyes they have and ſee not.* Hee made himſelfe an Idoll, a mouth hee had and ſpake not, gifts he had and uſed them not, hee leaves his flocke; and therefore God will make an Idoll of him too; eyes he ſhall have and not ſee, his right eye ſhall be utterly darkened. He

leaves his flocke, and Gods gifts leave him: So dangerous a *quencher* of the *Spirit* is the not using of gifts, whether by Ministers or others.

2. Secondly, in the gift and grace of faith. The way to keepe faith in vigour, in life, to keepe it from quenching in the desire, to make it grow and increase, is to put faith to it, to keepe it in action, to keepe it in exercise, and to make it put forth it selfe in frequent acts. So long as faith is on the increasing hand, so long no feare of its quenching or decaying; so long as faith is acted and in exercise, so long it is on the increasing hand; every new and fresh act of faith adds growth and increase to it: the use of faith increases faith; and the more fresh acts of beleeving, the more the habit of beleeving is increased: Many acts strengthen and increase habits. Marke how that man speakes, *Mark.* 9. Christ tells him, if hee can beleeve, hee can heale his childe: Lord sayes he, *helpe my unbelief*; as if hee should say, Lord I would faine beleeve,

leeve, I finde much unbeliefe, helpe me to overcome it. I but firſt, ſayes he, *Lord I beleeve, helpe my unbeliefe.* That act of his in putting forth his faith to beleeve as he could, was the way to overcome his unbeliefe, and to come to beleeve as he would. The way to have the faith we would have, is to uſe and ſet on worke the faith we already have. See *John* 1. 48, 49, 50, 51. as if he ſhould ſay, Since thou art ſo ready to beleeve upon ſo ſmall a ground, therefore thou ſhalt ſee greater things then theſe. Great matters ſhall be revealed unto thee, that ſhall ſet thy faith on worke in a great meaſure. The way then to keepe faith in vigour and in life, is to ſet faith frequently on worke, and to have it ready and forward to beleeve. Take the promiſes, and ſet them before thee, and put thy faith on worke upon them, and ſtirre up thine heart to beleeve them ſtrive to act thy faith in beleeving them, and this will keepe thy faith *lively* and *vigorous*. When faith is not exerciſed, and ſet, and kept to

work, it breeds a ſpiritual torpor in our faith, and ſo quenches it, that when we may have moſt need of it, it can doe us no ſervice nor comfort, *Lu.* 24. *O fooles and ſlow of heart to beleeve.* God would have men quicke and ready, forward to beleeve. Now when faith is not held to it, and kept in action, then is it ſlow and backward to doe that worke which God requires of it.

3. Thirdly, in the gift of prayer. The gift of prayer, when a man can powre out his heart to God, it is an excellent gift and grace of the *ſpirit*: And a man once having obtained that grace, ſhould have a care to keepe it up, and increaſe it; and no better way to doe it then to be frequent in the exerciſe of it, and to be often in the worke. *Hezekiahs* phraſe to *Iſaiah*, is, that he ſhould lift up a prayer, *Iſa.* 37. 4. A man that would be good at lifting, muſt often uſe himſelfe to lifting, and the oftner he lifts, the eaſilier hee lifts: Lift up a prayer ſayes *Hezekiah. I lift up mine heart*, or my ſoule, *unto thee*, ſayes *David*. A man that does not

not use to lift heavy burdens, how hardly doth he lift? what adoe hath he to get up an heavie burden when he comes to it: But he that uses every day to be exercised in lifting, it is an easie thing to him, hee hath by his frequent use gotten a dexterity, an handinesse at the worke. To lift up a mans soule to God, to lift up a mans heart so high, as heaven is from the earth, is an hard matter. Oh how heavie a mans heart is by nature! and how hard to lift it up, to lift it up so high? If a man be not practised, and daily exercised in it, a man will as soone lift up a mil-stone, yea a mountaine, unto Heaven: But a man that is every day, and upon every occasion at the worke, he will finde the worke thereby facilitated, and will get up his heart with much readinesse. Prayer is *a running* to God. A man that is to *run*, must be in breath, have his winde at command. He that runs every day, is every day the fitter to run: yesterdayes running prepares for to day, to dayes running for to morrow: But put a man to run

that hath not done for many yeeres, he is so pursey, and so presently out of breath, that hee is faine presently to give out.

There is nothing so quenches the Spirit of prayer, as dis-use of the duty. *I cannot goe in these*, sayes *David*, *for I am not accustomed to them*: And so want of accustoming and exercising of themselves in prayer, makes men utterly to seeke in prayer, when their necessities are most urgent. Many at their death beds, and upon other urgent occasions, would faine pray, and alas, when they try to drive, they draw heavily, they want Charriot wheeles, they never wheeled their Charriots, nor oyled their Charriots. As therefore men would keepe up a Spirit of prayer, so let them be often and frequent in the exercise of it.

4. Fourthly, in the ability and power of giving God obedience: The more we obey God, the more able we shall bee to obey God; our ability to obedience is from the spirit, *Eze. 36. I will put my Spirit into you*, and

and cauſe you to walke in my Statutes. When a man hath got ſome ability to walke in Gods Statutes, his care ſhould be to maintaine and increaſe that ability. The way to doe that, is to ſet our ability on worke, and to exerciſe it: That will both keepe and increaſe in us a ſpirit of obedience, *Pſal.* 119. 55, 56. *I have kept thy Law.* How came he by this ability? *This I had becauſe I kept thy precepts.* A ſtrange reaſon one would thinke, I kept it becauſe I kept it: And yet a true reaſon, for every new act of obedience fits for a following act, and the uſe of ſpirituall ſtrength increaſes ſpirituall ſtrength, *Rom.* 6. 19. As in ſinne, ſo in grace, *Mar.* 4. 24. Certainely, the not exerciſing, and putting forth of our ability and power of obedience, quenches the power we had, and ſo enfeebles it, that when we would at another time doe it, we cannot. *Samſon* when his lockes were cut off, thought he would goe out and doe as at other times, but the Spirit was quenched, and the Lord was departed from him; and therefore

fore he could not doe as he had done at other times: So when God calls us to doe duties of obedience, and hath given us his Spirit, and some ability from it to doe such duties as we have formerly done; and when God calls us to it, we will not put forth our ability hee hath given us, then wee *quench his Spirit*; and when at another time we thinke to doe such duties, we cannot doe them, because by not exercising our ability we lose our ability. I kept not thy precepts, *This I had because I kept not thy precepts.*

3. Third meanes to kindle, and keep from quenching, is the use of those holy ordinances that God hath appointed for this end: They are these:

Hearing the word a speciall meanes to keepe the spirit frō dying.

1. First, Hearing the Word, and attendance upon the Ministry thereof. They that would keepe alive, and increase the fire of the Spirit, must waite upon the Ministry of the Word: The Ministry of the Word is *fire, fuell and bellowes and all.* It is fire, *Jer. 23. Is not my word as a fire?* As the Spirit is fire,

fire, ſo the Word is fire, and one fire kindles another, *Pro.* 26. 21. As coales are to burning coales, &c. ſo the Word is coales to burning coales, theſe laid together make the fire greater: And the fire of the Word kindles the fire of the Spirit in our hearts, and when it is kindled, kindles it more, and makes it flame the more; *Did not our hearts burne within us? Luc.* 24. There was a fire kindled, and burning in their hearts. But how came it to kindle, and when did it burne? *Did not our hearts burn within us, whileſt he opened the ſcriptures unto us?* He kindled that fire in their hearts by the preaching of the Word: As *Ieremy* ſpeakes of the Word in another caſe, *Ier.* 20. 9. *His Word was in mine heart as a burning fire ſhut up in my bones*: So it is true of the Word preached in the hearts of the godly, it is a burning fire in their hearts that kindles in them the fire of the Spirit. There is no grace of God that is not wrought and increaſed in the hearts of Gods people, by the Miniſtery of the Word. The Holy Ghoſt falls

falles downe from heaven upon men in the Miniſtry of the word. *Acts* 10. 44. It is ſaid of the Manna. *Numbers* 11. 9. *that it fell with the dew in the night.* My doctrine ſaies *Moſes*, *ſhall drop as the raine, and my ſpeech diſtill as the dew.* The Miniſtry of the word is a dew that diſtills from heaven Now in the dew of the word, and with it, this Manna, Chriſt and his Spirit falls downe from heaven, according to that, 1 *Pet.* 1. 22. by them that preached the Goſpell unto you with the Holy Ghoſt ſent downe from heaven. See then that Manna came downe from heaven in the dewes of the Miniſtry of the Goſpel. So much doth *Pauls* queſtion to the *Galathians* implie. *Gal.* 3. 2. *This onely would I learne of you, Received ye the Spirit by the workes of the Law, or by the hearing of faith*; therefore by hearing the doctrine of faith preached in the Goſpel the ſpirit is received, not onely for the beginning, but for the increaſe and continuance of it. The Miniſtry of the word, that is the fire that kindles this fire in our hearts.

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It is alſo the fewell that feedes this fire. The Lamps of the Temple muſt burne alwaies, *Exod.* 27. 20. But then there muſt be ſomewhat to feede, and maintaine it burning: therefore ſee what is commanded. *Command the children of Iſrael to bring their pure oyle olive to cauſe the Lampe to burne alwaies.* There muſt bee oyle to feede the fire, and to cauſe it to burne. The word is the oyle olive that cauſes the Lampe of the Spirit to burne alwaies, that feedes and maintaines it that it quench not. The fire upon the Altar muſt ever burne, and not bee put out, *Levit.* 6. 12, 13. but verſe 12. middle *And the Prieſt ſhall burne wood on it every morning.* There muſt bee a care had that there ſhould bee fuell to keepe the fire burning, *Prov.* 29. 26. *where no wood is* (though there be no water) *the fire goes out*, but verſe 21. *wood kindles fire.* As coales are to burning coales, and wood to fire, ſo is a contentious man to kindle ſtrife, ſo is the word to kindle the ſpirit and to keepe it from Quenching. The word is the wood

and

and the fuell that keepes the Spirit from quenching. Therefore marke here the Apoſtle having ſaid, *quench not the ſpirit*, they might happily aske what muſt wee doe that wee may not *quench the Spirit*: ſee what the next words are, *Deſpiſe not prophecying*, the preaching of the word, as if he ſhould ſay, the way not to quench the ſpirit but to kindle it, and to keepe it alive in you is to make much of, and to attend upon the Miniſty of the word. If once you deſpiſe and ſligt that, ye wil quickly *quench the Spirit*. And to the ſame purpoſe is that, *Iſa.* 30. 20, 31. *Thine eyes ſhall ſee thy teachers, and thine eares ſhall heare a voyce behind thee ſaying, &c.* The way then to have our eares open to heare the words behinde us, is to have our eyes open to ſee our teachers before us. If our eyes ſee not our teachers, we cannot expect wee ſhould heare the voyce behind us. The way to have the ſpirit follow us with his motions, and worke of grace, is for us to follow the word. The hearing of the word then is a ſpeciall meanes to

cheriſh

cheriſh the ſpirit of grace in our hearts. It is the oyle, and the wood that keepes this fire burning.

It is alſo the *bellowes* that blowes and ſtirres up this fire in our hearts. When a man would kindle a fire hee takes the bellowes, and by their helpe hee makes the fire burne with a great flame, and heate, that before burnt little or nothing. When a fire is quencht, and is almoſt out, the *bellowes* will quickly raiſe the flame againe. The miniſtry of the word is the *bellowes* that blowes up and kindles the *fire* of the *Spirit* in us and makes it flame. *Ier.* 6. 29. All the preaching of the Prophets is in vaine, it will not prevaile with them: Therefore when the word is preached, then the *Bellowes blowes* to kindle the fire. Now when there is fire, and fuell, and bellowes blowing, there is no danger of the fyre going out, there is no queſtion but that the fire will burne and be kept alive. And the miniſtry of the word being *fire, fuell, and bellowes*, it muſt needs bee a ſpeciall meanes to keepe the Spirit from

from quenching, to kindle and keepe it alive in us. And therefore such as would take heede of quenching, as would kindle and preserve this fire burning, they must come to this fire, and catch fire at it, must lay on this wood, must come under the blast of these bellowes: that is, they must come to, and attend upon the ministry of the word. And what is it that more and sooner quenches the Spirit then the want, and neglect of the ministry of the word. Many that have had faire lamps blazing, faire fires burning, yet it comes to passe that it may be said of them, as *Isa.* 43. 17. *They are extinct, they are quenched as towe.* When wood burnes, & after quenches yet for some good time after there remaine some coales, and some fire still, but when burning towe quenches it leaves no fire or heate at all, it goes suddenly quite out. So many, not onely quench in degree, but quench altogether, *quench as towe.* *Quench* so as God in another sense threatens to quench the wicked, *Iob* 18. 5. 6. *Their light*

light is quenched, and the ſparke of their fire doth not ſhine. So quenched, that all ſparkes of goodnes are quenched in them. Now whence came this miſchiefe, and where began this evill? let it be conſidered if it had not its firſt riſe from the neglect of the miniſtry. The taking away and the loſſe of the miniſtry muſt needes bee a great cauſe of *Quenching the Spirit* in mens hearts When the lampes in the Temple are quencht. 2 *Cron.* 29. 7. the lampe of the ſpirit muſt needes quench in mens hearts. *Heb.* 30. 20. 21. *Thy teachers ſhall not be removed any more into any corner, but thine eyes, &c.* and thine eares, &c. Therefore when teachers are removed into corners, then no voyce of the Spirit is to bee heard, then the *ſpirit is quenched.* As the quenching of the ſpirit is the cauſe ſometimes of the quenching the fire of the word, *Apoc.* 2. *Thou haſt left thy firſt love, I will remove the candleſticke. Thou haſt left thy love.* There is *quenching of the Spirit. I will remove the candleſtick,* there is the *quenching* of the *light* of

the *Gospel*. Thou hast quenched the fire of thy zeale; I will quench the fire of the Gospel, I will remove the candlesticke and quench and put out the candle, the striving and burning light of the Ministry. So also the quenching of the candle and light of the Ministry is infallibly a cause of quenching the spirit in mens hearts. When once Preaching is taken frō men, there must needes be a decay and a languishing of grace: without wood the fire must needes goe out. The want or losse of the meanes is a *quenching*. But now when men shall voluntarily of themselves through negligence, and disrespect of the meanes, slight them, this is a farre more dangerous cause of quenching the spirit: for then there is a double cause of quenching. First, The want of fuell, the withdrawing of the wood. And Secondly, Gods Justice, who when hee sees men begin to neglect and shift the meanes, hee will in his wrath smite them with the losse of those gifts and graces they had. As ever therefore thou wouldest keepe the

the *Spirit* from *quenching*, as ever thou wouldeſt *kindle it, and keepe it flaming and burning*, ſo diligently and conſcionably attend upon the Miniſtry of the Word.

2. Communion of Saints, and the exerciſe of the duties of that Communion in mutuall exhortation, mutuall provocation to love, and good workes, mutuall quickning, and exciting each other unto good.

Communion of Saints a meanes to keep the Spirit frō quenching

This is a ſpeciall meanes to keepe the Spirit from *quenching*, to keep the *ſpirit burning and flaming*, and to increaſe the gifts and graces of the Spirit in us. As of contentious men, ſo is it true of gracious men, and godly men in this ſenſe, *Prov.* 26. 21. *As coales are to burning coales, and wood to fire*: ſo is a godly and gracious man to *kindle the ſpirit*. Coales laid to burning coales doe mutually communicate heate each to other, and make each others heate the greater. A few ſtickes laid on the fire, and that lye aſunder too, they make but a poore fire, it gives but little heate; but when a

good company of ſtickes are laid on together, and laid on cloſe, then the fire burnes to the purpoſe. Wee ſee that ſmal ſtickes will kindle great ones. In blowing of the fire, the ſmaller wood takes fire firſt, and that being fired, it fires the greater wood. Many times men that have greater meaſures of gifts and knowledge, may want heat and be ſhort in their fervour and zeale, and they by their communion with Chriſtians of meaner ranke, and meaner gifts than themſelves, may bee warmed, and heated, and have the fire of love and zeale kindled in them. We ſee that greene wood will hardly burn alone; lay that on the fire alone, and what a deale of blowing and ſtirring muſt there be ere it will take fire; and if it doe take fire, it will hardly burne any longer than it is blowne, and but poorly then neither: But now lay green wood on the fire with dry wood, and the dry wood not onely burnes it ſelfe, but ſets the greene wood on fire alſo, and makes it burne to the purpoſe. Some mens hearts are exceeding dead

dead and cold, and it may be they uſe all private helpes by themſelves, and blow what they can, but their ſolitary indeavours will not doe it. If once they doe but joyne themſelves in ſociety with ſuch as are godly, and hold communion with them, that will get heate into their hearts, and thoſe burning coales will ſet them on fire.

A live cole thrown out of the fire dies and quenches preſently: A dead cole caſt into the fire amongſt coales that are alive, preſently is on fire: And this very thing *Salomon* intends, *Eccl.* 4. 11. *If two ly together, then they have heat.* There is a mutuall contribution and communication of heate from each to other: One gives heate to another, and one receives heate from another, each are the better and the warmer by the others ſociety. But how can one be warme alone? eſpecially if hee be naturally cold, and withall, the weather and the time be cold. A man that is then alone muſt needs be cold. Wee ſee when *David* grew old, his naturall heate abated, and decayed, and hee

Alter calidus, alter frigidus: Calidus frigidum accendat, & qui parum ardet, optet augmentu. Aug. de divino ſerm. ſer. 87.

grew cold withall, 1 *Reg.* 1. 1. And they uſed meanes to make him hot, they covered him with clothes, but yet he gat no heate, clothes muſt bee firſt heated from a principle of heate in the body, before they can heat and warme the body. But *verſ.* 2. 3. *Abiſhag* lying in *Davids* boſome, hee gat heate and warmth. Cloathes were dead cheriſhers, they could not warm *David*; but *Abiſhag* having naturall and living heat, this helpt *David* to warmth: So here, if men doe uſe meanes in private by themſelves, and have not exerciſe, nor communion with others, all meanes ſo uſed will be but covering with clothes, by which wee ſhall neither get, nor keepe heate. Holy conference a duty of this communion: It kiudles and ſtirres up the ſpirit, it refreſhes, it cheeres the *ſpirit* in us, *Epheſ.* 4. 29. 30. Corrupt communication grieves him: And whatſoever grieves doth *quench* the *Spirit*. Now as evill ſpeech and communication grieves and quenches, ſo holy ſpeech and conference it cheeres, and

ſo

ſo kindles the Spirit in us. But if a man have communion with ſuch as have ſpirituall life in them, the fire of the *Spirit* in them, the *vigour* and *warmth* of *Grace* in them, have ſociety with them in prayer, conference, mutuall excitations unto God, this will be an excellent meanes to keepe our heate from *cooling* and *quenching*, yea to increaſe and adde to it. Me thinkes there is ſomewhat in that, *Act.* 2. If wee conſider when the Holy Ghoſt came upon them, and that there were cloven tongues of fire upon them. And when was it? *verſ.* 1, they were all with one accord in one place, met together in an holy communion, and about duties of holy communion. And then followed that *verſ.* 2, 3, 4.

How much mutuall communion of Saints quickens the *life of Grace*, and the *heate* of it, we may ſee in one particular, 2 *John* 12. *That our joy may be full.* An Apoſtles graces furthered, and quickned by the graces of a woman. When ſuch Grandies in grace

have benefit by communion of Saints, how much more may they whoſe meaſures are leſſe! It is certaine, that the neglect of this communion and the duties of it, is a great *quencher* of the *Spirit*. When men fall off by Apoſtacie, that is a *quenching* of the *Spirit*. The higheſt degree of quenching the Spirit, is in the great ſinne againſt the Holy Ghoſt. And it is a cleere caſe that the letting fall of this communion, and the neglect of that, is one of the firſt ſteps to Apoſtacie, and the ſinne againſt the Holy Ghoſt, *Heb.* 10. 23, 24, 25, 26. By which he implyes that as a ſpeciall meanes to keep men from ſuch a quenching of the Spirit, as makes way to the ſinne againſt the Holy Ghoſt, is to uphold the practiſe of the duties of the communion of Saints: ſo a ſpeciall cauſe of ſuch quenching as makes way unto that ſinne, is the *neglect* and *throwing* up of the practiſe of the duties of the communion of Saints.

3. Thirdly, the duty of meditation. Though there be wood and fire, yet

yet if they be not laid one to another, there will be no *flame* nor *heate*, but when they are laid and applyed each to other, that *kindles and makes the fire burne*, especially when the fire is blowne upon the wood being laid on. Meditation layes wood and fire toge ther, it blowes the fire also, and raises the flame. All the prodigall sonnes graces began at this, *I will arise*, said hee; (he said it in his heart, in his thoughts, in his meditations) *and goe to my Father*: He was in serious meditation, what a great man his Father was, what an excellent house he kept, what a miserable case he himselfe was in; and this meditation *quickned* his heart to this, *I will arise and goe to my Father*: So mens bethinking themselves is made an excellent helpe unto repentance, 1 *Reg.* 8. 47. That is when men seriously use to meditate, and use to thinke with themselves what they have done, how God is offended with them, how great their misery is, where remedy is to be had, &c. This is an excellent helpe to make way for the

Spirit

the ſpirit of repentance. It is a great meaſure of grace the godly man attaines to, *Pſal.* 1. 3. But marke what is a great meanes conducing to theſe meaſures of grace, and the ſpirit, verſe 2. *To bee ſpiritually minded is life, Rom.* 8. 6. This is in one ſenſe to be ſpiritually minded, when the mind is imployed in ſpirituall meditations, and this is life alſo in this ſenſe, in that it breedes and maintaines the life of grace and the ſpirit in us. The want and neglect of this duty, doth exceedingly *chill*, and *coole*, and *danger* the *graces* of the *Spirit* in us, therefore as we would not *quench*, but *keepe alive* the *graces* of God in us, ſo exerciſe we our hearts often in the duty of meditation.

Prayer a meanes to keepe the ſpirit from quenching

4. Fourthly, the duty of prayer. It is a ſpeciall meanes to keepe the *Spirit* from *quenching*, ye to cauſe the ſpirit to kindle and increaſe in us, to bee frequent, and feruent in prayer. It is that by which we get the *Spirit encreaſed* in us, *Luke* 11. 17. *how much more ſhall your heavenly Father give the holy Spirit*

Spirit to them that aske him? which is not to bee underſtood ſo much of the firſt infuſion and gift of the Spirit, as of the increaſes of the graces of this Spirit. For a man (to ſpeake properly) cannot pray till he have the *Spirit*, and then when a man hath the *Spirit*, and ſets that Spirit on worke in the duty of prayer, then the ſpirit which was given before, is given in a larger meaſure, in greater abundance in the graces thereof. The Apoſtles had the ſpirit of God in them before Chriſts death, and after his reſurrection, *Iohn* 20. *he breathed upon them and ſayd, Receive ye the Holy Ghoſt.* And yet after this it is ſaid that they were filled with the Holy Ghoſt: that is, at that time the Holy Ghoſt came upon them afreſh. But when was it that they were afreſh filled with the Holy Ghoſt? Prayer brought downe a fulneſſe of the *Spirit*. That ſpeech *Cant.* 4. 16. is conceived to bee the ſpeech of Chriſt, as if he ſhould ſay, oh my ſpirit blow upon the hearts of my people, that their graces may abound in them, and

and increaſe in them, worke abundance of grace in them. It is ſure, that the ſpirit of God muſt blow upon the garden before the *ſpices* thereof can *flow* out, before the *graces* can *increaſe* and *abound*. But yet there muſt bee ſomewhat done before the North winde doth awake, and this South winde blowes. Not only the voyce of Chriſt muſt ſtirre up, and raiſe this winde, but the voyce of prayer on our parts muſt raiſe the winde. *The ſpirit blowes where it liſts*, but yet there is a way to raiſe this winde ſo to blow, that ſpices may flow our. Then when we are *frequent* and *earneſt* in *prayer*, then when our *hearts are enlarged in prayer*, then Chriſt ſtirres up his *ſpirit to blow*, then hee *raiſes* that *winde* to *make the ſpices flow out*. If *ſpices flow* not out, if *graces abound* not, it is becauſe the *North* and *South winde blowes not*. If they blow not, it is becauſe Chriſt ſtirres not, nor awakens them. As hee rebuked the windes, and they were ſtill, *Mar.* 4. ſo when hee commandes theſe windes, they blowe. And if Chriſt *awake* not this

this *wind*, it is becauſe wee awake not *him* by prayer: when they awakened him *Mar.* 4. hee ſtilled thoſe windes, and when we awaken him, hee will Awaken, and ſtirre up this winde to *blow* ſo, as the ſweet ſpices of his graces may *flow* out. All riſes to this, that the more wee have our hearts enlarged in prayer, the more will the Lord enlarge his hands in the graces of the *Spirit*. *Open thy mouth wide, and I will fill it*, *Pſal.* 81. 10. The *wide* mouth proves the *full* mouth, the *wider* the *fuller*. The more our hearts and deſires are enlarged in prayer, the fuller of the graces of the ſpirit ſhall our hearts bee. Prayer will helpe us to every grace, and cauſe every grace to increaſe in us. It will helpe us to a ſpirit of knowledge, and underſtanding, *Dan.* 9. 21. 22. *Iohn* 16. 25, 26. It helpes to a ſpirit of Repentance, and godly ſorrow *Zech.* 12. 10, 11. They ſhould powre out their ſoules in mourning for their ſinnes. There ſhould be a great mourning, great meaſures of the *grace* of the *ſpirit*: but how ſhould they come to ſuch

ſuch meaſures of the *ſpirit of Repentance! I will powre upon them the ſpirit of grace and ſupplication.* Hee would powre a ſpirit of prayer upon them, and then ſhould that ſpirit kindle and increaſe the ſpirit of Repentance. It is that which helpes to ſpirituall wiſdome, *James* 1. 5. and to the increaſe of faith. The Apoſtles *Luke* 17. tooke a right way for the increaſe of faith, whileſt they prayed, *Lord increaſe our faith.* It was wee ſaw before a great meanes of *kindling*, and *keeping the Spirit from quenching*, to keepe the graces of the ſpirit in action. Now prayer that keepes grace in action, it ſets the graces of the *ſpirit* on worke, exerciſes them, and ſo keepes them in *vigour.* It ſets faith on worke, love on worke, humility on worke, hope on worke, and ſo keepes and increaſes life in them all. As therefore wee would keepe the *ſpirit* from *quenching*, as wee would keepe it alive, and increaſe it, ſo we muſt be frequent & diligent, & fervent in the duty of prayer: grace cãnot abate, nor decay, or dye, ſo long as we keepe

keepe alive a ſpirit of prayer. The neglecting and letting fall this duty, hath beene it, that hath quenched many a mans graces, that lets them dye and come to nothing: lay the ſeventeenth and the ninteenth verſes together; *Pray without ceaſing, Quench not the Spirit.* As the way to pray without ceaſing, is not to *quench the ſpirit*, ſo the way not to *quench* the *ſpirit*, is to pray without ceaſing: As when the *ſpirit* ceaſes *burning*, men ceaſe *praying*; ſo when men ceaſe *praying*, the *ſpirit* ceaſes *burning*.

2. Point. *Such things as quench the Spirit, wee muſt be carefull to avoide. And they are theſe.*

1. Firſt, Sinne in generall, the committing of ſinne againſt knowledge, and light: this *quenches the Spirit*, as water quenches fire. There is a *quenching of fire* by ſubduction of fuell, *Prov.* 26.20. But it is a worſe *quenching of fire* by caſting on water, it is a more ſudden, and a more ſure *quenching*, and ſuch a *quenching* as gives not way ſo ſoone to kindling againe. Fowle ſins com-

Sinne a meanes to quench the ſpirit.

committed againſt conſcience, they are like the caſting of water upon the fire. Σβέννυσι δὲ ἀυτὸ βίος ἀκάθαρτος, ſayes *Chryſoſtome* upon this place; and he illuſtrates it by a ſimilitude taken from the Lampe that he was preaching by: As, ſayes hee, if a man ſhould take water, or earth, and put upon the light of this Lampe, hee *quenches* the light thereof, &c. His ſimilitude is ſo much the more worth noting, becauſe it lets us ſee, that it was *Chryſoſtomes* practiſe to preach in the afternoone, and by candle light though he were a great Biſhop. It is no new thing to have afternoone Sermons, it was an ancient and great Biſhops practice. Well then, ſinne to the *Spirit* of God is as water caſt on fire: It *quenches* the *Spirit*. Sin committed againſt conſcience *quenches* the *Spirit* in the ſparkes of it. A man hath had many motions and ſollicitations againſt a ſinne from the Spirit of God; a man againſt theſe commits the ſin. The *Spirit* of God upon this, is *ſadded* and *grieved*, yea *quenched*, hee lets

lets a man alone, and leaves him a long time ere he ſhall heare of him againe. No queſtion, but when *David* was in that tentation to adultery, but Gods *Spirit* did his part, and plyed him with many ſollicitations to the contrary, yet *David* does it: And what followed but a long and a ſad ſilence of the Spirit, and a ſuſpenſion of that worke? he lyes almoſt a yeere in that ſinne (till *Nathan* comes to him) and never heares more of the *Spirit* of God, no ſollicitations nor motions to repentance; for ſurely had the *Spirit* of God followed him, he would have beene awakened ere that time. And therefore no marvell that *David* not onely prayes, *Pſal* 51. *Reſtore unto me the joy of thy Spirit*, but *Lord take not thine holy ſpirit from me, Lord uphold me with thy free ſpirit, verſ.* 11, 12. Hee had found ſo long a ſilence of the *ſpirit* after his ſinne, that hee began to feare the loſſe of the *ſpirit* it ſelfe, and that God would take it quite away.

It quenches the flame of the Spirit.

So *David* after his ſinne, twice prayes, *verſ.* 8. 12. *Make mee to heare joy and gladneſſe; Reſtore unto me the joy of thy Spirit.* Before his ſinne, the *Spirit flamed* in him; O what joy and peace! what ſence and aſſurance of Gods love! but now that he had adventured to commit that foule ſinne, he had caſt water on this *fire*, had put out the *flame*: Now his *joy* was *gone*, his *peace* was *gone*, his *aſſurance* of Gods love was *gone*; now he felt no other *flame*, nor *fire* burning in him, but the *flame* and *fire* of hell *ſcorching* and *burning* his conſcience. It *quenches* the *Spirit* in the degrees of grace, ſo as a man after ſinne, cannot doe as he did before. See *Judg.* 16.20. *He thought to doe as at other times.* Poore man hee was deceived, he riſes from *Delilahs* knees, and communicates the ſecrets of his heart to her, and now he hath *quencht* the *Spirit*, and cannot doe as at other times: So when men have committed ſome foule ſinne, they will goe to prayer, to heare the Word, to receive the Sacrament, and they thinke to doe as they have

have done in former times, to pray, heare, and receive as at other times, but the *Spirit* of God that was wont to helpe and assist them, that is *quenched* and *departed*, and they cannot pray as they were wont, nor heare, nor rececceive as they were wont to doe. Their strength and graces are so decayed in their degrees, that they are nothing the men that they were. *David* went to the Temple no question, and to the Sacrifices all the while that he lay in his sinne, but what a difference did *David* finde in himselfe? How farre did he finde himselfe from being able to doe in prayer, and other holy duties as hee was wont to doe? Sinne *quenches* the heate and warmth of the *Spirit*. They that will *quench* the *light* of the *Spirit*, in sinning against the *light* of it, shall *quench* it in the *heate* and *warmth* of it. Such a man may pray, heare, receive, but alas! how coldly, and with what deadnesse they doe these things? Their hearts that were wont to burne, and to be heated, and thorowly warmed in these duties,

are now key colde, no heate nor warmth at all: They doe theſe duties, as the poore man gave thankes, that gave thankes for his ſtolne mutton. With what *affection*, *life*, *heate and warmth of Spirit* could he give thankes for that meate he had ſtolne? Juſt ſuch is the caſe of ſuch as commit groſſe ſinnes, againſt *conſcience* and the *light* of the *Spirit*. Sinning and praying cannot ſtand together: If praying doe not hinder from ſinning, ſinning will hinder from praying. And as wee ſee it true in *Davids* foule ſinne of adultery; ſo it is in other foule ſinnes, they are all water caſt on the fire. The ſin of drunkenneſſe it is a ſwiniſh ſinne: a man that commits that ſinne, caſts *water* upon the *fire* of the *Spirit*; it *quenches* the *Spirit* in the gifts of it. The Prophet complains of the Prieſts and Prophets in his time, that they had loſt the knowledge of the truth, that light was quencht: But how came it ſo? *Iſa.* 28. 7. they were a company of drunken ſots: So *Iſa.* 57. 10. 12. They were a company of pot-companions

companions, fitter for a cellar and a pot, then for a Church and a Pulpit; therefore their gifts were *quencht*; therefore they were *blinde*, *ignorant*, &c. Some Prophets *ſpirits* are *ſpirits* of the cellar, of the Taverne, they be pot-Divines, *Mic.* 2. 11. and the *ſpirit* of God *quenches* and *dyes* where there is ſuch a *ſpirit*. And ſo it is in other men as well as Prophets, the ſpirit of the Ale-houſe and the *ſpirit* of God will never ſort together. And we ſee many whoſe *Apoſtacie* hath had its *beginning* at the pot, there *began* their firſt *quenching of the ſpirit*. And this is that the Apoſtle points at, *Epheſ.* 5. 18. *Be not drunk with wine, but be filled with the ſpirit:* As if a man muſt needs bee empty of the *ſpirit*, that will be filled with wine. Drunkenneſſe wee often ſee *quenches* the very *ſpirits* of nature, and makes men ſodden-headed ſots; therefore no wonder if it *quench* the *ſpirit* of grace. Gods *ſpirit* will not dwell in a Beere or Ale-barrell. As therefore we would not *quench* the *ſpirit* of God, ſo take we heed of commit-

ting any ſinne, but eſpecially of ſinnes againſt knowledge, and conſcience, of foule groſſe ſinnes. Water muſt needs quench fire.

But though all ſinnes are quenchers of the Spirit: yet there be ſome ſpeciall ſinnes that are not ſo groſſe and ſcandalous, that a Chriſtian may bee ſubject to and have creeping upon him, and are dangerous *quenchers* of the *Spirit*. And they are theſe.

Worldlineſſe though no ſcandalous ſin, yet it is a dangerous quencher of the ſpirit.

1. Firſt, Worldlineſſe, an Inordinate deſire of, and affection to earthly things: The *inordinate love* of the world is a dangerous *quencher* of the *Spirit*. *Demas* quencht the Spirit, hee had made zealous profeſſion of the Goſpel and Religion, but hee fell off from the Apoſtles doctrine and fellowſhip, and hence came *Demas* to quench the Spirit. *Demas hath forſaken us, and hath embraced* (or he loved as he made it) this preſent world. It was *Demas* his worldlineſſe, and earthlineſſe that quenched the Spirit, ſee 1 *Iohn* 2. 16. *Love not the world, nor the things of the world.* But why not? *If*

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any man love the world, the love of the Father is not in him. The love of the world quenches the love of God, and ſo the Spirit, for the love of God is a grace of the Spirit. The *love* of the *world* quenches the *love* of the *word*, *Mat.* 13. 22. The world choakes the word. Worldlineſſe is a choaker, and a quencher of the *Spirit*. A man may put out and quench fire not only with water, but with earth; earth caſt upon a fire (though dry earth) wil quench fire.

It is with the love of the earth, as it is with the Dampe of the earth. They that worke in Coale-mines, and in the earth, obſerve a dampe to riſe out of the earth, and when the dampe riſes it will quench and put out their candles. They burne dimme at firſt, and ſo by little and little they quench, and goe quite out with the dampe. So is it with the love of the world, when it prevailes in the heart, it dampes the *ſpirit of grace* and *quenches* the *ſpirit of God* in the heart of a man. And our Saviour having ſpoken againſt world-

neſſe, *Mattew 6. 19, 20, 21.* hee comes verſe 22, 23. to ſhew the miſchiefe of it, and the miſchiefe and danger of it is, that it is a Dampe that puts out the candle, quenches a mans light, and ſo leaves him full of dangers. Marke that diſcription of the Church, *Cant. 3. 6. Who is this that aſcends out of the wilderneſſe with pillars of ſmoake* [*Elationibus fumi?*] A chriſtian therefore is a man aſcending out of the wilderneſſe with pillars of ſmoake. By the wilderneſſe is meant the world, a Chriſtian is a man not deſcending into, but aſcending up out of the wilderneſſe, a man that is comming up out of the world. And he comes up like pillars of ſmoak. His affections, his deſires, his thoughts they are the pillars of ſmoake; now ſmoake goes upwards, it riſes and goes towards heaven. So his thoughts, affections, deſires, they reeke and riſe upwards, they ſmoake heaven-wards. Now we know there is no ſmoake, but there is ſome fire; what is then the fire from whence theſe pillars of ſmoake come? There is in a Chriſtians heart the

the fire of Gods love, the coales of it are as coales of fire, the flame of *Jah. Cant.* 8. 6. The fire of God, the fire of the ſpirit. Now marke then, where the fire of the ſpirit is, and the fire of the love of God, there will bee pillars of ſmoake, there the Affections, Deſires, Thoughts of the heart will bee riſing and reeking heaven-ward. This a diſcription of a Chriſtian, he is one *cum elationibus fumi.* But yet marke when theſe pillars of ſmoake riſe, and ſo marke when the fire of *Jah* burnes. *Who is this that comes up, that aſcends out of the wilderneſſe?* therefore then this fire burnes, & this ſmoake aſcends in pillars, when a man comes up & aſcends out of the wilderneſſe. Then the ſpirit of God, and the fire of God burnes, when a man hath his heart comming out of the world, forſaking and renouncing the world. If then a man deſcend into the wilderneſſe, the pillars of ſmoake fall, becauſe then the fire goes out. A deſcent into the wilderneſſe takes away the pillars of ſmoake, puts out the fire. *Cant.* 8. 3.

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much waters, &c. that is, many afflictions, tribulations, and persecutions cannot quench the love of God, nor abate it. That is meant oftē in Scripture by waters. But yet many times a little earth may doe that, which many waters cannot doe. A little inordinate love of the World may doe more mischiefe in *abating*, *cooling*, and *quenching* the love of God, then all the malignity of the world can doe. The hatred of the world against a Christian, is not so dangerous to quench the love of God, as is our owne inordinate love of the world. Persecutions *kindle* the *spirit*. Whilest the persecutors in Queen *Maries* dayes kindled the fires, it did withall *kindle* the *fire* of the *Spirit* in love and zeale the more in their hearts. But the loving of the world, that damps and extinguishes this fire. As therefore wee would take heede of quenching the Spirit, so take we heede of the love of the world, if once that creepe upon you and get hold on you, you are in great danger of *quenching the spirit*. What is the reason that it is with

with many Christians as it was with *Nebuchadnezzars* Jmage? *Dan.* 2. 32. 33. This Jmages head was of fine gold, his feete part of yron, part of clay: a great deale of difference betweene the head of the Jmage, and the feete of it. So you have many in their young time, in their first beginnings, that seemed to bee golden Christians, full of life, full of zeale, full of good; But in their elder age are cold, dead, brazen little life or vigour in them: their feet part of yron, part of clay. What is the reason that they that began with a golden head have feete of clay? Because they came to have hearts of clay, and they did *loade themselves with thick clay, Hab.* 2. They by degrees suffered the earth, and the love of it, to creepe into their hearts; And so having clayie hearts, their golden heads have had clayie feet. The *love* of the *world* being therefore gotten into their hearts, hath *quencht* the *Spirit* of God in them, and they have growne cold, and dead hearted in their old age, in which the trees of Gods plantation use to bee most

moſt fruitfull. Therefore as we would take heede of *quenching the Spirit*, ſo take wee heede of an earthly heart, of the beſotting, and bewitching love of the world.

Formality in Religion a quencher of the ſpirit.

2. Secondly, Formality in Religion, and holy performances. God requires in all duties of religion and holy performances, that wee doe them as *David* danced before the Arke, 2 *Sam.* 6. 14. *And David danced before the Lord with all his might.* If in ſuch a ſervice *David* put forth himſelf with all his might, how much more, think ye, would he do it, in other caſes. If he *danced before the Lord with all his might*, how much more, thinke we, did he *pray* unto *the Lord with all his might*. Hee that ſets all his limbes on worke, and puts forth the utmoſt of his ſtrength in dancing before the Lord, how much more would hee ſet all the powers and faculties of his ſoule on worke, and put out the ſtrength of them all in praying, in hearing, &c. So ſhould men pray, heare, receive the Sacrament: doe duties of obedience

to

to God as *Sampſon* bowed himſelfe in pulling downe the houſe, *Judg.* 16. 30. *He bowed himſelfe with all his might.* So when men pray, they ſhould *pray with all their might*, *Pſal.* 119. 58. 145. So when men heare, they ſhould doe it with all their might, *Ezech.* 40. 4. And of all duties of Religion and obedience, that may goe for a rule, *Eccleſ.* 9. 10. *Whatſoever thine hand findes to doe, doe it with thy might.* Though it be ſpoken in an ill ſenſe of the Epicure, yet it is a good rule to live by in holy performances, what ever duties wee have to doe, doe them with all our might. And that is a ſpeciall meanes to make the *Spirit kindle*, *glowe*, and *burne* in our hearts: that preſerves and keepes alive the vigour of the *Spirit* in us. *Judg.* 5. 31. *Let them that love the Lord bee as the ſunne when he goes forth in his might.* When the ſunne breakes forth, and ſhines in his ſtrength and full force, what a deale of heate there is? And ſo they that love the Lord, they are like the Sunne ſhining and going forth in his might, becauſe they

they doe all they doe, *with all their might*, and that fills them with *heate*: But on the other ſide, when men pray, heare, &c. and doe duties ſlothfully, ſluggiſhly, and with formality of Spirit, that *quenches*, and damps, and cooles the *ſpirit of grace* in a man. Formality is ſlothfulneſſe, and ſlothfulneſſe is a *quencher*, *Rom.* 12. 11. *Not ſlothfull in worke, fervent in ſpirit.* Fervency of Spirit, and ſlothfulneſſe in holy buſineſſe ſtand in oppoſition, and it implies thus much, That where men are ſlothfull, there will not they be fervent in ſpirit, that ſlothfulneſſe will *quench the ſpirit*, and where men are formall in duties, they are ſlothfull, for formality is ſpirituall ſlothfulneſſe.

The Apoſtles counſell to *Timothy* is, to *ſtirre up the grace of God* that was in him, 2 *Tim.* 1. 7. ſo long as it is ſtirred up, it is out of danger of quenching and dying. There is a complaint *Iſ.* 64. 7. *There is none that calleth upon thy Name, and that ſtirres up himſelfe to lay hold upon thee.* There were that did call

call upon God, but did not ſtirre up themſelves in the performance of the duty: They prayed, but they did it ſluggiſhly, and formally: Now when men doe pray, and ſtirre not up themſelves to prayer, they pray formally: And when men pray and doe not ſtirre up themſelves, and ſtirre not up their affections, they *ſtirre* not up *the grace of God in them*; and when they *ſtirre* not up the grace of God in them, they *quench* the *Spirit*. Fire ſtirred up gives the greater heate, but fire not ſtirred up, cooles and quenches. There is no ſtirring in formality, and ſo (for want of ſtirring the fire) formality quenches the fire and lets it goe out, if it puts it not out.

There be two ſeverall paces in Religion and performance of religious duties, and we finde them both together, *Prov.* 4. 12. *When thou goeſt thy ſteps ſhall not be ſtraightned, and when thou runneſt thou ſhalt not ſtumble.* There is a going pace, and there is a running pace: A man muſt firſt goe before hee can run, and when a man begins with a going

going pace, and riſes to a running pace, that's commendable. When a man begins to practiſe and performe duties, it is a going, but when he comes to be zealous, and fervent in duties of obedience and ſervice, that's running; running is the pace of zeale: Now ſo long as a man keepes running, ſo long he keepes warmth and heate in him, though it be cold weather: So long as a man is zealous in the profeſſion of Religion, and performance of duties, ſo long the *fire* of the *ſpirit* burnes, and is not *quenched*: But if a man leave running, and ſlacks his pace, and contents himſelfe with a going pace, his ſpirituall heate *abates*, and is *cooled*, and *quenched*. And when a man hath beene zealous in profeſſion, and zealous in performances, and afterwards falls to formality, that's to turne running into going, and that's the way to *coole* and *quench the ſpirit*. It is formality in Religion that undoes men, that's the cauſe the *ſpirit* kindles not in ſome, that the *ſpirit* is *quenched* in others. Men content themſelves with a *forme*

of

of godlineſſe, but deny the power thereof; men come to Church, heare, pray, receive, but there is no life, no zeale, no heate in their profeſſion and performances, and therefore the ſpirit kindles not, and therefore the ſpirit is quenched. We know what *Iſaac* ſaid to his Father as he was going to mount *Moriah*, *Gen.* 12. 7. *My father, behold the fire and the wood, but where is the Lambe for the burnt offering.* But we may ſay to many, Behold the wood, and the Lambe, but where is the *fire?* Here is profeſſion, and here is praying, and hearing, and receiving, but where is the fire? where is the zeale, the heat, the life, that theſe duties ſhould bee done withall? God was diſpleaſed with *Nadab* and *Abihu*, becauſe they offered with *ſtrange fire*: It is a provocation to God to offer with no fire as well as with ſtrange fire: And becauſe men come to offer without fire, becauſe they performe duties formally, *Et ſolent non de pietate, ſed de ſolennitate concurrere*, as *Auſtin* ſpeakes; therefore is the *ſpirit* of God not kindled, there-

De divers. ſer. Serm. 126.

therefore is the *ſpirit of God quenched.* As therefore we would feare to *quench* the *ſpirit*, ſo take we heed of formality in holy performances, bring fire with your offerings, bring fire with your incenſe: what is fire without incenſe? and what is incenſe without fire? If you profeſſe, profeſſe powerfully. If you pray, pray earneſtly, pray with your *whole heart.* If we doe performe holy duties, ſtirre we up our ſelves to doe them *with all our might*: But if we doe holy duties onely for forme, and ſatisfie our ſelves in the bare ceremony of the worke done, wee ſhall never kindle the Spirit if it be not kindled, and we ſhall *quench* the *ſpirit* if it be kindled. *He ſhall baptize you with the Holy Ghoſt, and with fire, Matth.* 3. We are all baptized with water, but yet a Chriſtian ſhould looke to it, that hee be not onely baptized with water, but with fire alſo: And all that are truely baptized, are baptized with fire as well as with water. How many are baptized with water, that were never baptized with fire! Their coldneſſe

and

and formality in Religion ſhewes that they were baptized with water alone, that there was not a ſparke of fire in their baptiſme: Nay, were it that men were baptized with fire, yet coldneſſe and formality in Religion, and holy performances, would make their baptiſme a meere watry baptiſme, nay it would prove water, to *quench* and put out that fire with which they had beene baptized. Formality is water that will quench the fire of the Holy Ghoſt.

3. Thirdly, a conceit and an opinion of ſufficiencie of grace and godlineſſe. When men once ſay of grace, Religion, and godlineſſe, as *Eſau* ſaid of his goods and wealth, *Gen.* 33. 9. *And Eſau ſaid, I have enough my brother, &c.* As profane a perſon as hee was, there be but a few that are of his minde, and that can tell when they have enough. It was well ſaid of *Eſau* in that kinde: But when men come to ſay ſo of *grace* and godlineſſe, *I have enough*, and entertaine a conceit of a ſufficiencie of grace, that they have

An opinion of ſufficiency of grace, is a quencher of the Spirit.

knowledge enough, they have *faith* enough, *zeale* enough, and that they need trouble themselves *no more* to increase their knowledge, faith, zeale; they are in a direct and a dangerous course *of quenching the spirit*.

The next way to *quench the spirit* is to quench a mans cares, desires, and endeavours after more grace. When a man desires no more *grace* than hee hath, endeavours and labours for no more than he hath; grace will dye and decay, and so the *spirit* will *quench*. Now there is nothing so quenches a mans cares, desires, and endeavours after *grace*, as the conceit and opinion that a man is well, that hee hath enough, and that more, is more than needes.

If a man have a good estate, yet if he thinks that he hath not yet enough, but hee yet wants so much and so much, that very opinion that he hath not enough, *quickens* his *cares for*, his *desires of*, his *endeavours after* more, and so makes him *ply* his *trading*, *ply* his *Markets* yet to get more. And his desires

desires and endeavours quickned by that opinion, makes the mans estate *grow*, makes him *thrive* and *increase* his wealth. So a man that hath good measures of grace already, yet if hee thinke that hee is short of that hee should be, and have, he hath not yet those measures of knowledge, faith, zeale, &c. he should have, that very thought *quickens* his *cares, desires,* and *endaavours* to get more, and these endeavours increase his stocke.

Paul, Phil. 3. pressed hard forward to the marke that was set before him, and so runne on still, desired yet to goe further in grace, and Religion: But what made him doe it? *I forget the things which are behinde.* Hee did not looke at what he had already done, as if hee had done enough, hee did not thinke he had enough, or had done enough, and therefore he desired to have more, to doe more.

When a man thinkes hee hath enough, goods and riches enough for him and his, he cares not for any more, he will not ride and runne about, and

be early up and late downe, hee will not be ſo eager in his trading, but give it quite up, *Soule thou haſt much goods laid up for many yeeres, take thine eaſe*, plod no more, buſtle about no more: And ſo when a man ceaſes his paines and endeavours, ſits ſtill and takes his eaſe, then his goods come not in and increaſe not as they did before; but he ſpends of his ſtock: Juſt ſo here, when a man thinkes he hath grace enough, he will not doe as they, *Dan.* 12. 4. *Many ſhall run to and fro, and knowledge ſhall be increaſed.* Indeede when men finde a want of knowledge, and ſo of other graces, they will runne to and fro for it, and take paines for it, and theſe paines ſhall not be in vaine, their *knowledge* and their *grace* ſhall bee *increaſed*: But when men thinke they have enough, they will not run to and fro, they will ſit ſtill, and let fall all endeavours, and then *knowledge* and *grace* ſhall not be *increaſed*, but be *decreaſed*, the ſtocke will waſte, and the *ſpirit will be quenched.*

The Church of *Laodicea* had queſtionleſſe

onleſſe beene zealous, and had the ſpirit kindled in a moſt goodly meaſure: but yet ſee to what a temper ſhe was come, *Apoc.* 3. 15, 16. *Thou art neither hot nor cold, thou art luke-warme.* To have beene hot, and to come to this not to be hot; to have beene zealous and fervent, and to come to be luke-warme; this is a *quenching of the ſpirit*: Luke-warme Chriſtians are quenched Chriſtians; luke-warme Chriſtians *are quenchers of the ſpirit*: thus had *Laodicea* quenched he Spirit. But how came *Laodicea* to *quench the ſpirit? Thou art neither hot nor cold, thou art luke-warme, verſ.* 15, 16. But when came this luke-warmneſſe? ſee *verſ.* 17. *Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have neede of nothing.* Here was an opinion of ſufficiency; I have enough, and this quencht her indeavours of increaſing grace, and this brought her to luke-warmneſſe, and ſo to the quenching of the Spirit.

Prov. 10. 4. *He that dealeth with a ſlacke hand, becommeth poore*: He doth

not ſay, he ſhall not be rich, but *becomes poore*, though he had a good eſtate before, yet he *becomes poore*. It ſtands in oppoſition to the latter part of the verſe, *The hand of the diligent*, not keeps riches, *but makes rich*, though otherwiſe at firſt but poore: So a ſlacke hand makes a man *poore* that was *rich*. Now when a man hath had ſpirituall riches of grace, and ſinkes in his eſtate, and decayes, that man *quenches the ſpirit*. Now, what brings a man to decay, and to become poore? when a man deales with a *ſlacke hand*. He remits of his diligence, and of his paines in uſing meanes to increaſe his ſpirituall riches. And what is a maine thing that makes a man ſlack his hand? No one thing more then a conceit that a man hath enough, a ſufficiency of grace. Once admit an opinion that thou haſt enough, and then thou wilt deale with a *ſlacke hand*, and wilt abate of thy paines and endeavors for grace. And *paines* abated, *grace* abates, and *grace abated*, the *Spirit* is *quenched*. Once thinke thou haſt *grace* enough,

faith,

faith, knowledge, zeale enough, and it will quickly come to paſſe, that thou thou ſhalt bee ſure to have little enough.

No ſooner is the Moone come to the full, but it preſently decreaſes, and abates of her light: And no ſooner is a man come to be full, to a fulneſſe in his conceit, but he preſently inclines to the wane, and is on the decreaſing hand. Therefore as we would feare to *quench the ſpirit:* ſo take we heed of *nouriſhing*, yea of *entertaining* ſuch a conceit of a ſufficiency of *grace*. Remember the Spirit is here compared to *fire*, and *fire* is one of the *foure things that never ſayes, It is enough, Prov.* 30. 16. It is a fire on the quenching hand, and a fire that will ſoone be quencht, that ſayes, It is enough. There is nothing that ſo ſpeedily, and ſo dangerouſly *beggers* a Chriſtian, and *decayes*, and *decreaſes* the *Spirit* of *grace* in him, as a *conceit* of *riches*, and *ſufficiency*.

Abrupt & over-ſudden breaking off from holy duties a quencher of the Spirit.

4. Fourthly, an abrupt, and over-ſudden breaking off from holy duties in which wee have found our hearts heated

heated and inlarged. When a man in *prayer*, *hearing*, or *receiving*, hath found ſpirituall *heate raiſed*, and *fire kindled*, he ſhould have a care to keepe up that *heate* warming him, and that *fire* burning in him ſo long as may be. It is not poſſible after holy duties be ended, to keep the *fire* in that *heate*, and the *heate* in that *frame* it had in the performance of the duties, but yet a man ſhould keep it up ſo long as may bee, and though that fire goe out, yet it ſhould not ſuddenly be quencht and put out, ſo ſoone as the duty is over, but it ſhould goe out leaſurely, gradually.

When *David* found that holy and good *frame of heart* in the people, 1 *Chron.* 29. 18. See how he prayes for them. He finds in them a *ſtoat* of good *affections*, and he deſires that this *frame* of *heart* may be *upheld* and *kept* in them for ever. Not that that *flame* and *ſtoat* of good *affections* ſhould alwayes bee in that *heate* and *height* that then they were in, but that ſuch a frame of heart might alwayes *habitually* be in them, that

that upon all good occaſions the like good *affections* might be *raiſed*, and the like *fire* might *flame*. Now the way to doe that, is to *keepe them up* ſo long as may be, and when they doe *ſinke*, yet to let them *ſinke* ſo *gradually*, that they may leave in the heart an *habituall diſpoſition* and *inclination* to the like *frame* againe when occaſion ſhall be. The ſtring of a Lute or a Violl, if it have beene *wound* up to an high note, if afterwards it be let downe a note or ſo, yet it will of it ſelfe be *riſing* again: ſo when our hearts have beene *inlarged* in prayer, hearing, &c. and our affections have been *wound* and *skrewed* up to a good height, when we goe off from the duty, yet ſhould we goe off with a bent of the heart to the duty ſtill, and wee ſhould doe our beſt to keepe our hearts as long as may bee in that *holy* and good frame, in which holy duties left them. And when this frame goes downe leaſurely and by degrees, it will leave in the heart an *habituall diſpoſition* and *preparation* for theſe duties againe. And this is that which

which cauſes a great *quenching of the Spirit*. Men it may be have their hearts ſweetly *inlarged* and *heated* in *prayer*, *hearing*, *receiving*, and as ſoone as *prayer* is done, the *Sermon* and *Sacrament* is done, they *chop* ſuddenly off from theſe duties, *breake* then off abruptly, and fall to talke of the world too too ſuddenly, ſo as the holy frame of heart got in theſe duties, is ſuddenly gone, and the *fire* immediately *quencht*.

When a man is very hot, if he preſently *ſtrip* himſelfe and *throw* off his *clothes*, hee is in great danger to *take* ſuch a *cold* as may *quench* the very life of him: So ſuch a ſudden and immediate *chopping* from holy duties to matters of the world, eſpecially to matters of vanity, it quenches, not only the *fire* and *heate*, but *quenches* the *frame* of *heart*, ſo as it is not eaſie to bring it to ſuch a frame againe; it exceedingly indangers the *quenching* of the *life* of *grace*. When a man hath bin at a *Sermon*, and hath had his *heart affected* with it, and hee preſently goes from

from the *Sermon*, and holds not his *heart* in any *thoughts of* it, no *nouriſhing* of his ſpirituall *heate* by *meditation*, *prayer*, or *conference*, but he *falls* inſtantly upon the world, is inſtantly up to the eares in the buſineſſe of the world; it brings a mighty dampe upon the Spirit. It is as if a man ſhould fetch fire out of the Sanctuary, and as ſoone as ever he comes at the doore ſhould caſt it into water, *Pſal.* 5.3. *I will direct my prayer unto thee, and will looke up.* That when his heart had done *praying*, yet his eyes were *praying*, he was ſtill *looking up*, the bent of his heart ſtill ſtood heaven-ward: But when we pray, and preſently looke downe, ſcarce up from off our knees, but our tongues are running upon the world, or our vanities; when we heare wee are ſcarce out of the Church doores, but ſheepe and Oxen, and ſuch things take up our thoughts and diſcourſes, we doe take *water* and flaſh it upon the *fire* that was *kindled* in our hearts in holy duties. Take heed therefore of ſuch a *chopping* off from holy duties, and *keepe* a bent of

of heart ſtill to them for a time after we come from them.

3. Point. The danger of quenching the Spirit. *There is a great deale of danger in quenching the Spirit, ſo great, as may make any wiſe man fearefull how he doth it. David* being in battell with the Philiſtines, and being in danger of being ſlaine by *Iſhbi-benob* the Gyant, was reſcued by *Abiſhai*, which danger being eſcaped, *The men of David ſware unto him, ſaying, Thou ſhalt goe no more with us out to battell, that thou quench not the light of Iſrael*, 2 *Sam.* 21. 17. It had beene a ſad, and a dangerous thing to have had the *light of Iſrael quenched*, and therefore they would provide wiſely another time againſt that danger; And it is no little danger that followes upon *the quenching of the Spirit*: It is good therefore to know the *danger* of it, that the danger of it being knowne, we may take the greater heed thereof, and feare the more to *quench the Spirit*.

The danger of *quenching the Spirit* in

in the motions and ſollicitations of it, that is two-fold.

Quenching the Spirit deprives us of Gods help and aſſiſtance.

Firſt, when a man quenches the Spirit in the motions of it, either by not obſerving them, or not obeying them, that he doth not marke them, and yeeld a preſent obedience to them, hee then looſes the helpe and aſſiſtance of the Spirit which he might have had in the doing of thoſe things hee was moved to, which helpe he might have had, if he had then liſtned to the motions of the Spirit. This is a ſure truth, that whenſoever the Spirit of God moves a man to any good duty, as to *beleeve*, to *repent*, to *pray*, to *heare*, to performe any difficult duty of obedience, that whenſoever he moves to ſuch duties, he alſo offers his *helpe* and *aſſiſtance* ſo as to *enable* us unto them, and to *carry* us thorow them; as if he ſhould ſay, Doe that which I move you to, ſet upon it, and goe about it now I call upon you to doe it, and I that move you will alſo *helpe* you. *Hearken* to my counſell, and you ſhall have mine *helpe* to carry you thorow the work, though it

it be an hard worke. If you will *cloſe* with me in my *motion*, I will *cloſe* with you in the *action*. The *motions* of the *Spirit* are not *bare motions*, but there is alwayes annext to them *offers of helpe*, and the motions being hearkned to, the helpe of the ſpirit goes along with them. Motions of grace have offers of grace, motions of the Spirit have the helpe of the Spirit offered with them.

The Spirit of God moves a man to *beleeve*, *repent*, to *pray*, &c. Now when he moves thee to doe theſe things, at the ſame time he offers his *helpe* for the doing of them, he offers his *helpe* and *aſſiſtance* to *beleeve*, to *repent*, to *pray*. And a man that takes the advantage of the *motions* of the *Spirit*, hath alſo his *helpe*, and is *enabled* by him to *doe* theſe things.

As in that caſe *Luk.* 5. 17. *As he was teaching, the power of God was preſent to heale them*: So it is in the motions of the Spirit, as he is *teaching*, *urging*, *preſsing* us to any duty, *the power of the Lord is juſt then preſent* to *helpe* a man, and

and the man that hearkens to the counsell of the *Spirit*, shall be sure to have that *helpe* of the *power of God* that is then *present*. As there in that case, *The power of the Lord was present then to heale them, as he was teaching*: And see what followed upon it, *vers.* 18. *And behold men brought in a bed a man taken with the palsey*: When did they bring him? Just then *when the power of God was present to heale*. They tooke the very inch of time: And how sped they? He that was brought in his bed, walkes away with his bed, and goes away whole. So happy a thing it is to take the advantage of Gods helpe when *his power is present to helpe*. Just so it is in the *motions* of the *Spirit*: when he *moves* to *repentance*, *his power is present to help* a man to *repent*. And let a man then bestirre himselfe, and though he have as little power to repent as the palsey man had to walke, yet the power of God, which is present at the motion made, will doe as much for his soule, as it did for that mans body.

See 1 Chr. 14. 15. 16. *When David should heare a sound of going in the tops of the Mulberry Trees, then he must goe out to battell, for then God was present with his power to smite the Philistines.* Well, *David* did so as God commanded him, just when he heares the sound of goings hee goes out, just then; and what was the successe? *And they smote the Host of the Philistines.* Hee tooke the advantage of Gods presence and power that was then present to helpe him, and so hee did the deede, went thorow happily with the worke. When we have *motions* from *Gods Spirit* to *beleeve, repent, pray,* these be the sound of his *goings,* why then set upon these duties. But alas! they be hard things; alas! I have no power to *beleeve,* no power to *pray,* to *repent.* I but when thou heareſt the sound of the *goings* of the *spirit* in his motions, then is the Spirit of God *going* out before thee, to *help* thee against thine hardneſſe of heart, to smite thine hard heart, and to soften it, and then is the time to set upon the worke of repentance,

tance, prayer, &c. Doe therefore as the *ſpirit* of God *moves* thee, and *commands* thee, and thou ſhalt have the *victory* over thine *unbeliefe*, over thine *impenitency*, &c. then thou ſhalt bee ſure to have the helpe of the Spirit, if thou wilt inſtantly *hearken* to the *motions* of the *ſpirit*. See how *David* ſpeakes to *Salomon* about building of the Temple, 1 *Chron.* 22. 16. *Ariſe, and be doing, and the Lord be with thee. Ariſe Salomon*, and *be* building and doing, and the Lord helpe thee. It is moſt certaine, that when the Spirit of God doth ſay to men, *Ariſe*, and *bee doing*, that then if men will *ariſe* and be *doing* when he calls them to be *doing*, that the Spirit of the Lord *will be with them* to *helpe* them and *aſſiſt* them.

But now when men *quench the ſpirit of God* in theſe *motions*, and doe not *regard* them, nor *hearken* to them, and *yeeld* a preſent *obedience* to them, here is the danger of it, that they *loſe* this *helpe* and *aſſiſtance* of the *ſpirit* which then was to be had, and ſo when after

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they would doe theſe things they cannot doe them, becauſe now they muſt doe them alone, and by their owne ſtrength; and their own ſtrength is too weake.

David went out againſt the Philiſtines juſt when he heard the ſound of *goings in the top of the Mulberry trees, and ſo he ſmites the Philiſtines*; and why ſo? Becauſe when the ſound of the goings was, then *God was preſent to help him*: But now ſuppoſe *David* when he had heard that *ſound of the goings* had ſat ſtill, and had ſaid with himſelfe, There is no ſuch haſte of going out againſt the Philiſtines, ſuppoſe he had put it off till next day, or for a matter of 3. or 4. houres; what would have beene the iſſue? Aſſuredly *David* had not beate the Philiſtines, he had loſt the day if he had but put it off but one day, an hundred to one but if he had delayed his going out ſome few houres, but the Philiſtines had beate him to clouts.

And this very thing is that which *undoes* men, and a maine reaſon that they

they never come to *beleeve, repent*, &c. Gods *Spirit moves* to these things, and when he makes the *motion*, hee *offers* his *helpe*; and men they *put* off these *motions*, they will set upon *faith, repentance, obedience*, and they will *pray*, but at this time they cannot so well doe it. At such a time they will doe their things: And when they come at these they *cannot* for their lives *repent* or *pray*, they finde the worke utterly impossible, which might have beene possible, if they had set upon it when *Gods* spirit counselled to it, because thē was the time in which *God* help was to be had: So that the *quenching of the Spirit* is the *losing* of Gods *helpe* and *assistance* in duties.

Behold I stand at the doore and knocke, Apoc. 3. If any man will open. Alas! we cannot open the doore, it is so locked, and barred, and bolted, that it is impossible for us to open it. True, it is so, but yet there is a way to *open*, and that is to be opening when God would helpe us to open. When God offers to helpe thee to *open the doore*, then set

they would doe theſe things they cannot doe them, becauſe now they muſt doe them alone, and by their owne ſtrength; and their own ſtrength is too weake.

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upon opening the doore, and what ever the bolts, barres, and lockes are, thou ſhalt bee ſure to have it open.

I but when doth God offer to help us to open it? Then when his Spirit *knocks*, when in the motions thereof he ſollicites us to *open*, then God offers his help to help us to *open*. Take that time, and then ſet on the work, and the *doore* ſhall be *opened*. But if that time be neglected, we may ſtrive to *open* but cannot *open*, becauſe then that power is gone that would have helpt us to *open*. See *Eccleſ.* 9. 12. *Man alſo knowes not his time*. This is one cauſe of mans miſery, that hee *knowes not his time*, that he miſſes the time of doing himſelfe moſt good. Not to ſtrike in and cloſe with God when hee offers his helpe, is to miſſe our time, and this makes us miſerable. And this miſery of miſſing our time is the fruit of *quenching the ſpirit*. The time of Gods helpe is the time of his Spirits ſollicitations. They that neglect the time of

the

the Spirits motions, they neglect *Gods* time of helpe; they that loſe the time of Gods helpe, loſe ability and power to doe Gods worke. *To day if ye will heare his voyce, &c.* What then? *Heare his voyce to day*, and then *to day* he will helpe you. But when men *heare* not his voyce *to day*, but will ſtay till to *morrow*, and *next day*, and I know not how many dayes, and ſo put off Gods Spirit, they doe thereby put out Gods Spirit, and ſo loſe that helpe and aſſiſtance of the Spirit they might have had. This is that one danger of *quenching the Spirit* in the motions of it, wee thereby loſe the *helpe* and *aſſiſtance* of the Spirit in holy duties of obedience.

A ſecond danger in quenching the ſpirit in the motions thereof.

2. Secondly, a mans *quenching the Spirit* in the motions thereof may prove the ſilencing of the Spirit for a long time after, if not for ever. The Spirit in this kinde quenched, will hardly be kindled againe, if ever kindled, and it may be never kindled againe, but ſo quencht as quencht for ever.

1. First, it may prove such a quenching as it will be very hard to recover that Spirit againe. Recovered it may be, but with so much adoe, with so much difficulty and toyle, as could a man consider it before hand, hee would feare, and take heed how hee quenched the Spirit. We saw before how the Church *quenched the Spirit* in this kinde, *Cant.* 5. 2. There were the sollicitations and motions of the Spirit. *It is the voyce of my Beloved that knockes, open unto me, &c.* But *vers.* 3. she hath her put-offs, *I have put off my coate*, she doth not yeeld present obedience to the motions of the Spirit. And the issue was, shee had thereby quenched the Spirit, *vers.* 6. *My Welbeloved had with-drawn himselfe, and was gone.* There is the *Spirit quenched.* It is true that she recovers the Spirit againe, as appeares in the chapters following; but yet it cost her full deare first. It was not so easily kindled, as quenched; not so easily recovered, as lost. See *vers.* 6. *My soule failed me*, (or my soule went forth) *my soule was gone.*

gone. Her *Wel-beloved had withdrawne himselfe, and was gone*, and now her *soule* was departed and *gone*, she was as a dead woman through feare and grief. See what a dangerous thing it is to *quench the Spirit*; sad things follow upon it. Well, but then why doth she not seeke to recover all againe? Shee doth seeke it, but alas to her little comfort. *I sought him, but I could not finde him.* I, but why then doth she not call to him, and cry after him? *I called him, but he gave me no answer.* This is a sad and a pinching tentation. Doth not Christ say, *Knock and it shall be opened unto you?* True, but Christ before had knocked by his Spirit, vers. 2. *It is the voyce of my Wel-beloved that knocks, open unto me.* Christ knocks, and she *opened* not, the *Spirit* is *quencht* upon it, and now she knocks, and Christ *opens* not: Shee is paid with her owne coyne, served in her owne kinde: She shal be taught to her smart and sorrow, what a dangerous thing it is to *quench* the *Spirit*, she shall finde to her griefe, that being quenched it will not so

easily

easely be kindled againe. It shall cost her *seeking* and *calling*, much paines, much prayer, and yet not presently recover it neither. They that do not open when the Spirit knocks, and so quench the Spirit: They shall knocke, and knocke hard, and knocke long before they recover the Spirit, if ever they doe recover him. *I sought him, but I could not finde him, I called but hee gave me no answer.* Here was a deepe silence, no answer: Nay that's not all but *vers.* 7. shee is yet brought into further straits, she is *smitten*, and she is *wounded* by the Watch-men, and her *veyle* taken from her by the *Keepers of the Walls.* Thus though at last she recovered the presence of Christ and his Spirit againe, yet wee see after her *quenching the Spirit* with what adoe, with what toyle and difficulty it is recovered. Such a danger is there in *quenching the Spirit* in the motions of it. Take heed of it. The *Spirit quenched* in the motions thereof is not recovered without much tugging and toyling, it may make every veyne in thine

heart

heart ake againe or ever thou recover it, many a bitter teare, many a wrestling prayer, many a ſad ſigh, many a ſtrong cry, many a drooping day, many a diſconſolate night may it coſt thee, before thou mayſt recover that gratious worke of the Spirit againe. This is ſad, but there is a more ſad thing yet behind. Therefore,

2. Secondly, the Spirit of God quencht in the motions thereof, may be quencht for ever. The Spirit of God moves in thine heart, and ſollicites thee to beleeve, to repent, &c. Thou putſt him off as *Felix* did *Paul*, *When thou haſt more convenient leaſure thou wilt heare more of him*, thou neglecteſt and diſregardeſt his counſels, and motions, and ſo thou haſt *quenched the Spirit*. Well, what canſt thou tell whether ever he will come to thee any more, whether ever thou ſhalt heare that *voyce behinde thee* any more? It may be that he will never ſollicite thee more. A neglected motion may be the laſt motion that ever he will make. *The Angel moved at a certaine ſeaſon,*

The Spirit quēcht in the motions thereof, may bee quenched for ever.

ſeaſon, *Joh.* 5. 4. and whoſoever tooke the advantage of the motion *was healed of his diſeaſe*, hee that ſtept in preſently upon the Angels motion of the water, had cure infallibly. Now ſuppoſe a man had neglected to take the advantage of the preſent motion, and had ſaid with himſelfe: Now indeed the Angel moves the waters, but yet I will not ſtep in now, he will move againe ere long, it may be to morrow he will move againe, and I will come againe to morrow, and I will ſtep into the water then, when he moves next time. Now, how could ſuch a man tell whether ever the Angel would move againe or no? There was a time when that miracle ceaſed, there was a motion of the Angel which was his laſt motion; There was a motion after which there was never any motion more. Now then, how could ſuch a man tell, but that motion which hee neglected might be the laſt? For ought he could tell, the Angel might never deſcend into the Poole more, might never make a motion in the waters more:

more: So when we *neglect* and *quench the Spirit of God* in the motions thereof, who can tell whether ever the Spirit of God will doe him that favour any more? whether he will ever dart any of those sparkes of that heavenly fire into his heart or no? when he hath so foolishly quencht them. The *quenching of the spirit* may justly provoke him to cease his worke, and to stirre no more.

It is a sure thing, that the Spirit of God unkindly used will forbeare, and will be gone, *Isa.* 30. *Yee shall heare a word behind you, &c.* The stopping of our eares against his motions, will at last prove the stopping of his mouth. As in the case of the Ministry, so God deales in this case, *Eze.* 3. 26. *I will make thy tongue cleave to the roofe of thy mouth, that thou shalt be dumb, & shalt not be to them a reproofe, for they are a rebellious house.* Deafe hearts make Ministers dumbe, and rather then disobedient people shall have the Ministry of the Word, God himselfe will silence his Ministers, as in *Jeremies* case, God did not

not onely forbid him to *pray* for that people, but he forbad him to *preach* to that people, *Jer.* 36. 5. Juſt ſo will God deale in this caſe; When hee ſends his Spirit to direct us, reprove us, and he comes and woes us, allures us, urges us to this and that duty, and we ſlight his motions, diſ-regard and diſ-obey them. God when he ſees us *deaf*, he will make his Spirit *dumb*, and hee will ſtop his Spirits *mouth* when wee ſtop our *eares*. Hee ſhall no longer *inſtruct* us, *direct* us, *reprove* us, but hee will *ſuſpend* and *ſilence* his Spirit from doing theſe offices.

It ſuites juſt with that, *Gen.* 6. 3. *My Spirit ſhall not alwayes ſtrive with man*, As if he ſhould ſay, My Spirit hath *ſtriven* with them for a long time, hath *ſtriven* in the motions thereof to bring them to repentance, but he *ſhall not alwayes ſtrive* with them, there ſhall come a time that he ſhall *ſtrive* no longer. So then, God would have his Spirit at laſt to forbeare ſtriving. And what was the cauſe of it? That wee ſhall ſee by that place, 1 *Pet.* 3. 19, 20.

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The Spirit of Chriſt went along then with the Miniſtry of *Noah*, and ſeconded it by his ſollicitations. How were his ſollicitations entertained? They were *diſobedient*. They liſtened not to the gracious motions of the Spirit, and ſo they *quenched the Spirit*. And how did they quench it? *My Spirit ſhall not alwayes ſtrive*. They ſo quenched it that it ſhould not onely ceaſe ſtriving, but it ſhould ceaſe for ever, hee ſhould never ſtrive more with them, but give them up for ever; goe your wayes, doe as you will, yee ſhall never have a good motion from my Spirit more.

See how Chriſt ſpeakes to the Phariſees, *Joh.* 7. 33. 34. *Yet a little while I am with you, and then I goe unto him that ſent me.* And what then? *Yee ſhall ſeeke me, and ſhall not finde mee.* Chriſt was with them *a little while*, ſtriving with them to doe them good: But they rejected the counſell of God, and would none of him: Well, ſayes Chriſt, *I am a little while with you, and then I goe, &c. and then ye ſhall ſeek, &c.*

yee

yee ſhall not finde me though ye would never ſo faine, though ye would give all the world for it: So I may ſay of Gods Spirit, *yet a little while* he is with thee, *yet a little while* hee is ſtriving with thy conſcience, and urging thee ſeriouſly to labour for grace, *yet a little while* he is with thee *knocking* and rapping *at the doore* of thine heart, *yet a little while* he is with thee to woe thee, to allure thee, to worke on thee in the Word, and the reſt of the ordinances. But if thou quench him in theſe his gracious dealings with thee, hee will *goe unto him that ſent him*: And then thou ſhalt *ſeeke him*, oh that I had but one of thoſe gracious motions I was wont to have! that I might but once more, once more heare the voyce of Gods Spirit! thus ſhalt thou *ſeeke him*, but *ſhalt not finde* him for ever, a world (if thou couldſt give it) ſhall not purchaſe one whiſper more, not a ſyllable more, from the *Spirit* of *grace* ſo unkindly *quenched*. Conſider now how dangerous ſuch a caſe will bee, and as thou wouldeſt feare it ſhould be

thy

thy caſe: ſo feare to *quench the Spirit.* It is a great mercy of God to give us his Spirit in this kinde to have theſe *Eagles wings fluttering* over us, *Nehem.* 9. 19, 20. Why then for God to call home his Spirit, and to forbid him to ſtrive with us, to call upon us, to inſtruct us, how heavie a judgement is it! It is a judgement to have a good Miniſter ſilenc'd; what is it then to have the Spirit of God ſilenc'd! It is a ſad thing to have Miniſters mouthes ſtopped; what is it then to have the Spirits mouth ſtopt! *Quenching the Spirit*, will prove *ſilencing the Spirit*; *Quenching the Spirit*, will prove the *ſtopping* of his *mouth.* So much for the danger of quenching the Spirit in the motions

2. Second danger of *quenching the Spirit*, is in quenching the graces of the Spirit: And the dangers of *quenching* in this kinde, are many.

The Spirit being quenched in the graces thereof, is quenched in the offices therof.

1. The Spirit *quencht* in the graces thereof, is quẽcht in the offices therof. The *ſpirit* of God doth us many good

offices, which hee will ceaſe to doe, if hee be quencht.

The Spirit helpes to pray.

1. Firſt, the *Spirit* of God is a *ſpirit* of *prayer*. Hee is called the *Spirit* of *grace* and *ſupplications*, *Zech.* 12. 10. *Jude* 20. *praying in the Holy Ghoſt*, and *Rom.* 8. 25, 26. *It helpes our infirmities, it makes interceſſions for us with groanings, &c.* Prayer is a worke which cannot bee done without helpe, not without the helpe of the Spirit.

1. The Spirit affects our hearts with the ſenſe of our own wants. 2. It ſheds Gods love into our hearts, that ſo with boldneſſe wee may appeare before him. 3. It excites and confirmes thoſe graces in us which are required in *prayer*, as *faith*, *humility*, *fervency*, *zeale*, & by this his work & aſſiſtance, inlarges our hearts. 4. Hee ſuggeſts holy meditations, and kindles holy deſires, in the act of praying. 5. It reſtraines Satan and the fleſh, that they moleſt, interrupt, and diſtract us not. All theſe helpes wee have from the Spirit of God in prayer: Therefore ſaying, *v.* 17. *Pray continually*, he addes

verſ. 19.

verſ. 19. *Quench not the ſpirit.* Now *quench the ſpirit* and all this helpe is loſt, and this aſſiſtance is loſt. Hee is a *ſpirit* of *grace* and *ſupplications*, *Zech.* 12. *Quench* him as a *ſpirit* of *grace*, and you *quench* him as a *ſpirit* of *ſupplicaon*. *Quench* him, and you *quench* him from *making interceſsions*; *quench* him, and you *quench* him from *crying Abba father*, and ſtop his mouth from crying: And if he cry not, we cannot cry; and if wee cry not, wee pray not. So dangerous a thing in that reſpect it is to *quench the ſpirit*.

The Spirit aſſures us of audience & the acceptance of our prayers.

2. Secondly, the *ſpirit* of God doth not onely *help* us to *pray*, and doe us that good office, but he doth us another gratious office in *aſſuring* us of *audience* and the *acceptance* of our prayers, 1 *Joh.* 5. 15. Therefore Gods people may know that God *heares* them, and *accepts* their ſervices. *David*, *Pſal.* 6. begins it with a ſad complaint, but yet ſee how on a ſudden his heart cheeres, *verſ.* 8, 9. and that upon this, that he knew God heard and accepted his prayers. So then men may

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The Spirit aſſures us of audience & the acceptance of our prayers.

come to know that God accepts their prayers. Now, how come men to know it? *Answ.* I finde that God hath assured his servants of the hearing of their prayers these severall wayes.

1. First, sometimes by *the testimony* of an *Angel* sent from heaven, *Luc.* 1. *Zachary, thy prayers are heard, Acts* 10. *Cornelius, thy prayers are come up in remembrance, &c.*

2. Secondly, sometimes by *the testimony* of a *Prophet*, *Isa.* 38. 5. *Goe and say to Hezekiah, I have heard thy prayer.*

3. Thirdly, sometimes by *a visible sign*, as *Act.* 4. 31. *And whē they had prayed the place was shaken.* That was a *signe* from heaven *assuring acceptance* of *prayer.* And so God did *assure* by *fire comming downe from heaven.* So God gave evidence of *acceptance* when the first sacrifice was offered on the Altar in the Tabernacle, *Levit.* 9. 12. And thus it is thought that God by *fire from Heaven*, did shew his *acceptance* of *Abels* offering before *Caines*, And to that for-

former alludes that prayer for the King, *Pſ.* 20.4. *The Lord turne thy burnt offering into Aſhes*, which is tranſlated *The Lord accept, &c.* becauſe God had ſometimes *witneſſed* his *acceptance*, by ſending downe *fire* to burne the Sacrifice. Now wee muſt not thinke, that God deales not as well with his people now as hee was wont, hee is ſtill as gracious as ever in *aſſuring* his people of his *Acceptance*. Now looke what God was wont to doe by *Angel*, *Prophet*, or *viſible fire*, hee now doth the ſame by his *ſpirit*. His Spirit ſayes as the *Angel*, and the *Prophet*, *thy prayers are heard*. God ſayes to his Spirit, Goe to ſuch a man, and ſay, I have heard thy prayer. God *aſſures* men of his *acceptance* of their *prayers* by *fire ſent downe from heaven*.

When a man in prayer *feeles* his *heart* mightily *inlarged*, when hee *feels* his *heart ſet on fire* with *fervency* of holy *affections*, this is the *fire* of the *ſpirit*: And this *fire*, this *fervency* and *heate* of the *ſpirit* with which the *heart burnes* in prayer, is *fire that comes downe from*

Heaven, a ſenſible *teſtimony* of Gods *acceptance*, thus God turnes our Sacrifices into aſhes. And when it is thus with a man, how comfortable a condition it is? Thus *David knew that God heard him*, *Pſal.* 6. 8, 9. Fire came downe from Heaven, and burnt his Sacrifice, and by that inward fire in his heart, he as well knew that God accepted his prayer, as *Abel* by that viſible fire, knew that God accepted his Sacrifice. Surely, when a man feeles this fire burning in his heart in prayer, well may it be ſaid unto him, as *Eccleſ.* 9. 7. But now on the other ſide, when a man ſhall pray, and ſhall have no aſſurance that God accepts his prayers, alas what a comfortleſſe ſervice is that? from ſuch prayers may a man riſe with a ſad Spirit. Goe and eate thy bread with ſorrow, and drinke thy wine with a ſad heart, for God accepts not thy prayer, God anſwers not with fire. Now what is it that brings a man into this condition? This is nothing elſe, but a ſad fruit of *quenching the Spirit of Grace*: Becauſe men *quench*

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the ſpirit, therefore the *Spirit* burnes not in prayer, and ſo gives no *aſſurance* of Gods *acceptance*. What wonder that fire burns not when it is quencht? Thou haſt *quenched* it in the *graces* and *degrees* of it; and therefore it is *quenched* in the *comfort* of it, and now it gives thee no *teſtimony* of *acceptance*; As therfore wee would feare to want fire to give us *aſſurance* of Gods *acceptance*, ſo take wee heed, that we beforehand doe not *quench* the *fire*.

3. The *Spirit* of God doth us this good office to make our prayers *acceptable*. Prayer is not *acceptable* unleſſe it be fervent, *Jam.* 5. It is *fervent prayer* that *prevailes*, therefore it is fervent prayer that is acceptable. There is a phraſe, *Am.* 5. 21. *I will not ſmell in your ſolemne aſſemblies*: What that meanes ſee *verſ.* 22. *I will not accept.*

The Spirit makes our prayers acceptable.

When incenſe was offered upon the Golden Altar, if the Prieſt had layed incenſe upon it, upon the cold Altar, if there had been no fire, there had beene no ſmell, it muſt burne before it could ſmell. For as in that caſe, *Ex.* 29. 41. *For*

a ſweet ſavor, an offering made by fire unto the Lord; ſo this, it muſt be fire that muſt make an offering of *ſweet ſavour*: So all our prayers if there be no fire, they have no *ſmell*, they have no *acceptance*. Now if we *quench the ſpirit*, we quench the *acceptance* of our prayers, our incenſe is not *accepted* if it doe not *ſmell*; it cannot ſmell unleſſe it burne, and how can wee thinke it ſhould burne, when wee have quencht the fire of the Spirit, by which our incenſe ſhould burne?

The Spirit gives us a comfortable aſſurance of our good condition before God,

4. Fourthly, the *Spirit of God* doth us this good office to give us a *comfortable aſſurance* of our *good condition* before God, *Rom.* 8. 16. *The ſame ſpirit beareth witneſſe, &c.* yea it ſeales to us our *adoption*, 2 *Cor.* 1. 21. *ye were ſealed with the ſpirit*: But now, if the *ſpirit* be *quenched*, where is that comfort of Adoption? Can a *quenched ſpirit* be a *witneſſing ſpirit*? Can a *quenched ſpirit* be a *ſealing ſpirit*? Can a *quenched ſpirit* be an *aſſuring ſpirit*? Can a *quenched ſpirit* be a *ſpirit of conſolation*? It is a dangerous thing to *quench the ſpirit*;

rit, it is the quenching of his *witneſſe*, it is the *blurring* and *defacing* of his *ſeale*, it is the *quenching* of a mans own *comfort*.

5. Fifthly, the *Spirit of God* doth us this good office to *leade* and *guide* us in the *wayes of truth* and life, *Joh.* 16. 13. *The Spirit will leade you into all truth*; and 1 *Cor.* 12. 3. *No man can ſay that Jeſus is the Lord but by the Spirit.* It is he that by his light guides us, and ſhewes us what is *truth*. Hee is as the *pillar of fire*, *Exod.* 30. 11. to *give light* to *goe by day*, and *by night*. Wee live here in the darke, and if we have not the *light* of the *Spirit*, wee cannot but wander and goe amiſſe. And this is a danger of *quenching the ſpirit*, that it being quenched, wee are in danger of being in the darke, and being in the darke of miſcarrying, of falling into dangerous and foule errours. It ſeemes that ſometimes *Iſrael* did travell by night, by that place, *Exod* 30. 21. and there was no danger of going out of their way, or falling into pits, &c. becauſe they had *the pillar of fire to give them light* to

The Spirit guides us in the way of truth.

to goe by night. If they had gone by night, and had not had the pillar of fire, in what danger had they gone: They had been in danger of being *wilderd*, of *loſing* their *way*, of *falling* into *holes* and *pits*, into which they might have *broken* their *neckes*: So here, ſo long as wee have the *light* of the *Spirit* to *guide* us, we are *ſafe* from ſuch *danger*; but if once *wee quench the ſpirit*, wee *quench* the *light* of it, and then are in danger of being *wilderd* and *loſing* our *way*, of *falling* into this and that *dangerous errour*: Experience lets us ſee the truth of it. Wee ſee ſome that have beene very *forward* in *godlineſſe* and *Religion*, very *Zealous* and *active*, and who but they: But after they have *abated* their *zeale* and *fervour*, fallen off from good *ſociety* and *duties*, they have *quenched the Spirit*. And what hath become of them? Why, not one odde opinion ſtirring in a Country, not any dangerous errour abroach, but they fall preſently into it, and are enſnared. And no wonder that ſuch fall into the ditch, for the *light* of the *Spirit* is

quencht.

quencht. And thus the *Spirit* is *quenched* in the *offices* thereof, when *quenched* in the *graces*.

To quéch Gods Spirit kindles the divels.

2. Secondly, a ſecond danger of *quenching the ſpirit* in the *graces* thereof is this. The *quenching* of *Gods Spirit*, is oftentimes the *kindling* of the *ſpirit* of the *Divell*. *Saving* and *ſanctifying graces*, though they cannot bee *quenched* in their *habits*, yet wee ſaw before that they may bee *quencht* in their *acts* and *operations*, may be *quencht* in their *meaſures* and *degrees*. And the *quenching* of *ſanctifying grace*, though but in the *act* and *degree*, yet it makes way for the *kindling* of the *fire* of the *ſpirit* of *ſatan*. Wee are counſelled *Epheſ. 6. to quench the fiery darts of ſatan*. Now, when wee *quench* the *ſpirit* of God in the *acts* and *degrees* of *grace*, wee are farre from *quenching* the *ſpirit* of *ſatan*; nay, wee doe certainely thereby give ſo much the more advantage for the *tentations* of *ſatan* to *prevaile*, and the fire of them to *kindle* ſo much the eaſilier. But now, when the *ſpirit* is *quenched* in the common gifts and graces

graces thereof (ſuch as *reprobates* may have) then the *quenching* of the *ſpirit* of *God*, is the *kindling* of the *ſpirit* of the *Divell*, ſo as hee enters with ſo much the more power, to carry men into all manner of ſinne with greedineſſe. Marke that paſſage, 1 *Sam.* 16. 14. *But the ſpirit of the Lord departed from Saul.* There was the *ſpirit* of the Lord *quenched.* And what was the iſſue? Was that all? No, marke the danger that followed upon it, *And an evill ſpirit from the Lord troubled him.* Gods Spirit *goes*, and the Divels ſpirit *comes*: Yea, hee came ſo that *Saul* was carryed into horrible and fearefull ſinnes: Hee proved unreaſonably malignant and malicious againſt *David.* Hee commits a moſt barbarous and cruell murder, 1 *Sam* 22. 16. *Thou ſhalt dye Ahimelech, thou and all thy Fathers houſe.* It was a bloudy act to put *Ahimelech* to death after ſo juſt an anſwer made by him. But ſuppoſe *Ahimelech* were guilty, yet what had his fathers houſe done? Suppoſe *Ahimelech* were guilty, yet what had all the reſt of the Prieſts done?

done? why muſt the throates of 85. Prieſts be cut, *verſ.* 18. why muſt *Nob*, a Citie of the Prieſts, both men and women, children and ſucklings, Oxen, Aſſes, and Sheepe, why muſt all theſe be ſo bloodily butchered? what a fury and barbarous madneſſe is this? All this ſhewed that now the *Spirit* of *God* was *quenched*, the *ſpirit* of the *Divell* was *entred* and *kindled*: For Gods Spirit being *quenched*, the *ſpirit* of the *Divell* is ſo *kindled*, that it carries him to *monſtrous*, *foule*, and *horrible wickedneſſe*, without all meaſure. Now the Spirit of God was *quenched* in *Saul*, the *ſpirit* of the *Divell* is not only *kindled*, but ſo *kindled* that he growes *outragious* in his *wickedneſſe*. And againe, after this hee goes to conſult with a Witch, hee goes and ſeeks to the Divell himſelfe. When men once play the *Apoſtataes* and *quench Gods Spirit*, the ſpirit of the Divell not onely *enters*, but *enters* with a witneſſe, ſo as hee *hurries* them as his ſlaves into all exceſſe of wickedneſſe. They doe not ſinne the common ſinnes of men, *Pſal.* 53. 3.

Every

Every one of them is gone backe, they are become altogether filthy. They not onely grow *dead* and *cold*, *careleſſe* and *looſe*, but become altogether *filthy*; *filthy* ſwearers, *filthy* adulterers, *filthy* drunkards, *notorious*, *malignant* perſons againſt *godlineſſe*.

It is with ſuch perſons as in that caſe, *Levit.* 13. 18, 19, 20. If a man had a *bile*, and that was *healed*, and after the healing it brake out againe, it proved the plague of leproſie; It proved *worſe*, a more *filthy* and *loathſome* diſeaſe than before. A leproſie was a thouſand times worſe than before. Men that *quench Gods ſpirit*, kindle the *Divels ſpirit* in them, and ſo kindle the *ſpirit* of the *Divell* in them, that they who before were but *bily* perſons, they after the *quenching* of the *ſpirit* prove *leprous* perſons, *ſtinking* and *filthy*, *loathſome lepers*, *they become altogether filthy*. See 2 *Pet.* 2. 20. 22. they not onely turne ſwine, but *filthy ſwine*, *ſwine wallowing in the myre*, not *beſprinkled* with myre, not onely *falling* into the myre, but *ſwine wallowing* and

and *tumbling* in the myre: For when men *quench the ſpirit*, and fall off by *Apoſtacy*, not onely the *ſpirit* of Satan comes in, but there is a further matter. See *Matth.* 12. 43, 45. where obſerve theſe things.

1. Firſt, that in a caſe of Apoſtacy the *ſpirit* being *quencht*, the Divell doth not enter ſingle, *but he takes ſeven other ſpirits more wicked than himſelfe.* Chriſt caſt ſeven Divels out of *Mary Magdalen*, *Mar*, 16. 9. theſe have ſeven Divels enter with the former old Divell, and they be worſe Divels than himſelfe. To teach, that when men *quench* the *ſpirit* by falling away, the Divell not onely comes againe, but he comes ſo, that hee makes them ſeven times worſe than ever they were before.

2. Secondly, thoſe 7. *Divels* not only *enter*, but *dwell* there, not onely *lodge* there for a night and away, but they *dwell* there. It notes, that upon the *departure* and *quenching* of Gods Spirit, the Divell is not onely preſent in their hearts, but hath his abode and reſidence

reſidence there, as in that caſe, *Zech.* 5. 11. Where a man dwels, there is his ſetled abode and reſidence. And that's not all, but that hee alſo was there as a Lord and Maſter, as *Eſth.* 1. 22. So that it teaches, that when the Spirit is quenched, not onely the ſpirit of Satan comes in his roome, but he comes powerfully and efficaciouſly to reigne in their hearts, and ſo to make them baſer vaſſals to himſelfe than ever they were before; ſo that their latter end ſhall be worſe than their beginning, not onely in regard of their miſery, but of their guilt and pollution. This is the dreadfull danger of *quenching* Gods *ſpirit*: It makes way for the reentry of Satans ſpirit, yea for ſeven ſpirits worſe than himſelfe. As therefore wee dread ſuch a condition, and ſuch a danger, ſo let us beware of ſuch a ſinne as *quenching the ſpirit*.

A third danger of quenching the Spirit, wee may doe it finally and totally.

3. Thirdly, a third danger is, that a man *quenching the ſpirit* in the graces of it, may quench it finally and totally; the *quenching* of the *ſpirit* may prove totall and finall. Indeed the ſancti-

ſanctifying *Spirit* and *grace* of God wee ſaw before, cannot be ſo *qnenched*; but yet the *flame* of that *fire* may bee ſo *quenched*, that a man may ſit a *cold* a long while after, and ſuch a *fire kindled* in his conſcience withall, as may make him rue his folly that doth it: Yea, the *acts* and *opperations* of *grace* ſo *damped*, as not eaſily brought to *life* againe, and the *degrees* and *meaſures* of *grace* ſo *quenched*, as poſſibly never recovered againe, though the *habits* remaine. And that's ſuch a danger as may make any wiſe man take heed of *quenching the ſpirit* ſo.

But now for common *graces*, they may be ſo *quenched*, as *quenched* totally and finally. Totally, *Pſal.* 53. 3. *They are gone backward, they are altogether become filthy.* Altogether, they are altogether *quencht*, not a *ſpark* of good or grace left in them. *Luk.* 19. 24. *Take from him his pound*, not part of his pound, not halfe of his pound, but *take the* whole *pound from him*, *Luk.* 8. 18.

Finally, like the fire that came from

Heaven, *Levit.* 9. after it was *quencht* at the deſtruction of the Temple, it was finally *quencht*, it was never *kindled* more. For as for that ſtory about that fire, 2 *Maccab.* 1. it is but an *Apocryphall fable. They have made ſhip-wrack of faith*, 1 *Tim.* 1. 19. When a Shippe wrackes at Sea, the goods are utterly loſt, without all recovery. Goods caſt away at Sea, are loſt for ever. As he of *Saul*, 2 *Sam.* 1. 10. ſo here it is a queſtion, and it proves too ſure that ſuch live not after they are fallen: Becauſe they fall as *Eli* fell, 1 *Sam.* 4. 18. hee fell backward, and his necke brake, and hee dyed. When men fall backward, they breake their neckes and dye, they fall fatally and finally.

4. Fourthly, the *quenching of the Spirit* makes dangerous way to the dreadfull and unpardonable ſinne againſt the Holy Ghoſt. Woe to that ſoule that commits that ſinne, that man is paſt the helpe of prayer. His damnation is irreverſibly ſealed up. There bee diverſe ſinnes againſt the Spirit

Spirit of God. 1. There is *quenching the ſpirit*, as here 2. There is *grieving* of the *ſpirit*, *Eph.* 4 30. λυπεῖτε. 3. There is *reſiſting* the *ſpirit*, *Act.* 7. 51. ἀντιπίπτειν 4. There is a *vexing* of the *ſpirit*, *Iſa.* 63. 10. 5. A *doing deſpight* to the *ſpirit* of grace, *Heb.* 10. 29. And this laſt is that which wee call the ſinne againſt the Holy Ghoſt. And marke that the firſt ſtep to this ſinne, is the *quenching of the ſpirit*. Here that ſinne begins. Though every one that *quenches the ſpirit* ſinnes not againſt the Holy Ghoſt, yet every one that ſinnes againſt the Holy Ghoſt begins his ſin at *quenching the ſpirit*. Theſe five bee the five ſtayres downe to Hell and to damnation unqueſtionable. And this ſinne of the *quenching the ſpirit*, is the firſt ſtayre of the fire. A danger able to make our hearts tremble. Is it not dangerous to ſtep one ſtayre downe towards Hell? If thou wilt adventure to goe downe one ſtep, what canſt thou tell but thou mayſt goe downe the ſecond, the third, &c. If thou wilt adventure to *quench the ſpirit*, thou

mayſt come to the ſinne of *grieving the ſpirit*, and when thou haſt *urged* it, thou mayſt come to *deſpight the ſpirit of grace*. And when thou art there, where art thou then? As ſurely *damn'd*, as irrecoverably gone, as if thou wert in *Hell* already. Would we then avoid the danger of that ſinne of *deſpighting*? why then, take heede of vexing; if not *vex*, take heed of *reſiſting*; if not *reſiſt*, take heede of *grieving*; if of *grieving*, take heede of *quenching*: Hee that keepes himſelfe from *quenching*, ſhall never come to a *deſpighting* of the *ſpirit* of *grace*. But if thou wilt be too bold to *meddle* with the *firſt*, take heed that thou *come* not to the *laſt*.

5. Fifthly, the *quenching* of Gods *ſpirit* and the *fire* of it, will prove the *kindling* of the *fire* of GODS *wrath*.

1. Firſt, it may *kindle* the *fire* of his *wrath* to bring *temporall judgements*. As when a Nation and a Church ſhall *quench* the *ſpirit*, ſhall forſake the *truth* of God, and the

zealous

zealous profeſſion of his Name, ſuch a *quenching* will *kindle* a *fire* that will not be *quenched.* See 2 *Reg.* 22. 17. *Becauſe they have forſaken mee, and have burnt incenſe unto other gods, that they might provoke mee to anger with all the workes of their hands: therefore my wrath ſhall bee kindled againſt this place, and ſhall not bee quenched.* Gods *Spirit* you may *quench*, but yee cannot ſo eaſily *quench* the *fire* of his *wrath*, that will conſume a Nation with *temporall judgements.*

2. Secondly, it may *kindle* the *fire* of his *wrath* to bring *ſpirituall judgements* in the removall of his *Ordinances*, of his *Miniſters. Epheſus quenched the ſpirit*, *Apoc.* 2. 4. *I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love.* Thou haſt *quenched the ſpirit*, in that thou haſt not that *zeale* and *fervency* in the *profeſſion* of the *Goſpel*, *&c.* Well, what followes? *Leſt I come and remove thy Candle-ſticke, verſ.* 5. As if hee ſhould ſay, Becauſe thou haſt *quenched the ſpirit*, therefore I

will *quench the Candle*, and the *light* of the Miniſtry.

Hezekiah complaines, that the *Lampes* of the Temple were *quencht*, 2 *Chron.* 29. God doth it often, hee cauſes the *Lampes* and *lights* of the Temple to be *quencht*, and people they complaine of it, and finde fault with it. But let them conſider whilſt they complaine of others, whether they have not moſt cauſe to complaine of themſelves. Have not they *quencht the ſpirit?* have not they *quencht* their *love* to, and *zeale* for the *truth?* therefore it is juſt with God, to *quench light*, as you *quench heate*. You put out the *Lampe* of the *ſpirit*, therefore God puts out the *Lampes* of the Temple. As you feare this, ſo look that you keep the *ſpirit burning*, and you ſhall keepe the *Lampes burning*: But *qnench the ſpirit*, and looke for it, and bee ſure of it, God will *quench* the *Candles*, and remove the *Candle-ſticke*.

3. Thirdly, it may and will *kindle* the *fire* of his *wrath* in *eternall judgements*. Did yee never reade of a *fire*

that

that ſhall never be quencht, that can never be *quencht*? If not, ſee *Mark.*9.43. 46. 48. *into the fire that ſhall never be quencht*. Now then if ye will make no conſcience of *quenching the Spirit*; yet remember there is a fire that ſhall never be quencht. And that the quenching of the fire of the Spirit puts you in danger of bringing you into the fire of Hell that ſhall never be quencht. If you can quench the fire of Hell, then quench the ſpirit, and feare not. But if when you have quencht the fire of the Spirit you cannot quench the fire of Hell; then as you feare the vnquenchable fire of Hell, ſo feare the Quenching of the Spirit.

FINIS.

will *quench the Candle*, and the *light* of the Miniſtry.

Hezekiah complaines, that the *Lampes* of the Temple were *quencht*, 2 *Chron.* 29. God doth it often, hee cauſes the *Lampes* and *lights* of the Temple to be *quencht*, and people they complaine of it, and finde fault with it. But let them conſider whilſt they complaine of others, whether they have not moſt cauſe to complaine of themſelves. Have not they *quencht the ſpirit?* have not they *quencht* their *love* to, and *zeale* for the *truth?* therefore it is juſt with God, to *quench light*, as you *quench heate*. You put out the *Lampe* of the *ſpirit*, therefore God puts out the *Lampes* of the Temple. As you feare this, ſo look that you keep the *ſpirit burning*, and you ſhall keepe the *Lampes burning*: But *qnench the ſpirit*, and looke for it, and bee ſure of it, God will *quench* the *Candles*, and remove the *Candle-ſticke*.

3. Thirdly, it may and will *kindle* the *fire* of his *wrath* in *eternall judgements*. Did yee never reade of a *fire* that

that ſhall never be quencht, that can never be *quencht*? If not, ſee *Mark.9.43. 46.48. into the fire that ſhall never be quencht.* Now then if ye will make no conſcience of *quenching the Spirit*; yet remember there is a fire that ſhall never be quencht. And that the quenching of the fire of the Spirit puts you in danger of bringing you into the fire of Hell that ſhall never be quencht. If you can quench the fire of Hell, then quench the ſpirit, and feare not. But if when you have quencht the fire of the Spirit you cannot quench the fire of Hell; then as you feare the vnquenchable fire of Hell, ſo feare the Quenching of the Spirit.

FINIS.

2 AU 58

THE HEART-SMITTEN SINNER'S SVITE FOR PARDON.

By IER. DYKE Miniſter of *Epping*.

PSAL. 21. 1.

For thy names ſake, O Lord, pardon mine iniquitie; for it is great.

Rogandus eſt deus ut nos aſpiciat: avertat autem faciem ſuam a peccatis noſtris ut deleat ea. Quæ enim non aſpicit, delet, & quæ deleverit ea a memoria ſepelientur, *Ambroſ. Lib: de Apolog. David. cap.* 8.

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THE HEART-SMITTEN SINNERS SVITE FOR PARDON.

2 Sam. 24. 10.

And now I beſeech thee, O Lord, take away the iniquity of thy ſervant.

WE E read in theſe two Books of *Samuel*, that *Davids* heart twice *ſmote him*; once 1 *Samuel* 24. and another time in this 2 *Samuel* 24. there before, here after the Lord had ſet him upon the Throne of his Kingdome; there for cutting off the skirt of

of *Sauls* garment, here for the numbring of the people, *And Davids heart ſmote him*, ſaith the Text, *after that hee had numbred the people*: Which ſmiting of *Davids* heart here, is, me thinks, moſt like to the ſmiting of *Moſes* when hee ſmote the Rocke, *Numb.* 20. 11. whereupon *the water came out abundantly*; ſo here *Davids* heart had no ſooner ſmote him, but the water came out abundantly: hee thereupon,

Firſt, confeſſing his ſinne, when *hee ſaid unto the Lord, I have ſinned greatly in that I have done*: Wherein you ſee;

Firſt, peculiarity in reſpect of the object perſon to whom hee made confeſſion, which was not *Gad* (though a Prophet, and his Seer) but the Lord: And *David* ſaid *unto the Lord*, I have ſinned.

Secondly, Particularity in reſpect of the object thing, the ſinne hee made confeſſio of, when hee ſaid unto the Lord, I have ſinned *in that I have done*

Thirdly, impartiallity towards himſelfe

ſelfe the delinquent in the thing And *David* ſaid unto the Lord, (not I have ſinned only, or I have ſinned in that I have done, but I) have ſinned *greatly*.

Secondly, upon ſuch his confeſſion, 2.
hee falls immediately to deprecation, and begging pardon of ſinne; the ſecond thing that his hearts ſmiting of him wrought upon him here. *And now I beſeech thee, O Lord, take away the iniquity of thy ſervant.*

Where you ſee the ſubſtance of his deprecation is the taking away of his iniquity. *Take away*, that is, Lord pardon and forgive the ſinne of thy ſervant. His heart ſmites him, his conſcience accuſes and prickes him, and hee falls to begging of pardon and forgiveneſſe. Whence learne;

Firſt, *That the onely thing that can give eaſe and quiet to a ſmiting, accuſing, troubled conſcience, is the pardon and forgiveneſſe of ſinne.* Nothing can eaſe and quiet a troubled and a ſmiting heart, bur pardon of ſinne. As nothing can trouble and pinch the conſcience but ſinne: Doct.

ſinne, ſo nothing can eaſe the conſcience but pardon. *Pſal.* 32. 1, 2. *Bleſſed is hee whoſe tranſgreſsion is forgiven.* Why is hee bleſſed, and how appeares it that hee is bleſſed? Hee anſwers to both, *ver.* 3, 4, 5. and ſhewes the truth of it in his owne experience. All the while my ſinne was unpardoned I was in wofull miſery: The very marrow of my bones was dryed up, I was ſo full of paine I could not forbeare *roaring.* And why? ſee *Pſal.* 38. 8. *I have roared by reaſon of the diſquietneſſe of my heart.* Yea, I was in continuall miſery, not onely now and then by fits had I pangs that made me roare, but *I roared all the day long*, I could have no eaſe. But *I acknowledged my ſinne, and thou forgaveſt the iniquity of my ſinne.* And then when thou pardonedſt me I had preſent eaſe, then the aches, pinches, panges and tortures of my ſpirit were preſently abated: And therefore *bleſſed is hee whoſe tranſgreßion is forgiven.* For bleſſed is he that hath eaſe and quiet from the troubles of conſcience: and pardon of ſinne it is that will

will doe that, as I can witneſſe by mine owne experience. All the while my ſinne was unpardoned, I was as a man on the racke; but when my ſinne was forgiven, then had my ſoule eaſe and refreſhment. All implies that the onely thing that can eaſe the conſcience, and diſcharge it of its trouble, is the pardon and forgiveneſſe of ſinne. Reaſons are theſe:

Firſt, the onely way to remove and take away an evill, any paine, is to remove and take away the *cauſe* and the *ground* of it. So long as the cauſe remaines of any evill, what ever courſes men take, the evill remaines ſtill. If a man have a thorne in his foot, it puts him to a great deale of paine, it ſwells, and is full of anguiſh. Now let a man annoint his foot, let him lap it up, and keepe it warme, let him ſit ſtill and not walke upon it, yet all the while the thorne is in his foot hee hath no eaſe, but it akes, and throbs, and vexes a man ſtill for all this. The onely way to helpe a man to eaſe is to remove the cauſe of the ſorrow,

to

to get the thorne pluckt out, to get that drawne forth. So when a mans conſcience is in trouble, and diſquiet, a man may uſe playſters of eaſe, may ſeeke to quiet his ſpirit with merry company, good fellowſhip, following his pleaſures, following his buſineſſe, hee may be padling with theſe playſters and poulteyſes that men in the world ſeeke eaſe by; but yet ſo long as the thorne is in the heart, ſo long as *guilt* is in the *conſcience*, all theſe ſlabberments will never eaſe the paine. There is no way to eaſe the paine of the heart, but to plucke and draw the thorne out of the heart, to get *guilt* out of the *conſcience*. Now nothing can plucke the thorne out of the heart, but onely pardon of ſinne. Pardon of ſinne pluckes out the thorne, and ſo gives eaſe. Marke *Davids* phraſe, *Take away the iniquity of thy ſervant*, and ſo *Hoſ.* 14. 2. *Take away all iniquity*. Pardon of ſinne is the taking of it away, the taking of *guilt* out of the *conſcience*. And nothing can take away iniquity but pardon: And therefore

pardon

pardon taking away iniquity, that is the onely thing, that can give a ſmiting conſcience eaſe: Then the conſcience is at eaſe when the weapon is taken away with which conſcience ſmites. Now it is nothing but guilt, that puts a weapon into the hand of conſcience to ſmite withall. When the weapon is taken away, then conſcience cannot ſmite; and when the conſcience cannot ſmite, then a mans ſpirit is at eaſe.

Pſalme 38. 3. *There is not any reſt in my bones becauſe of my ſin*; when a man hath a grivous ach and paine in his bones, it ſo afflicts and tortures him that he can take no reſt, lay him upon never ſo ſoft a bed, yet his aking bones will not let him take any reſt. But the way to bring a man to reſt, were to take a courſe to take away that paine out of his bones: If that ach and paine were out of his bones, hee might reſt. So here, ſinne in the conſcience makes the bones full of reſtleſſe paines, *There is no reſt in my bones becauſe of my ſinne.* It breakes the bones, *Pſal.* 51. It not on-

ly dryes the bones, *Pſal.* 38. and puts bones out of joynt, but it breakes the bones, and ſo no wonder that upon ſinne there is no reſt in the bones: But now if ſin were taken away, the bones would ſoone be at reſt. And therefore pardon of ſin taking away ſin, which cauſes the reſtleſneſſe of the bones, is the onely thing to procure reſt in the bones.

Pſalme 38. 4. *My ſinnes are as an heavie burthen, they are too heavie for mee.* A man that hath an heavie & weighty burthen upon his backe, can have no reſt till the burden be taken off his back, though hee may ſeeke to eaſe himſelfe by ſitting down, by leaning, yet ſo long as the weighty burden is upon his back, he can have no eaſe, ſtill hee is under the pinch, and preſſure of it. But the onely way to give his backe eaſe, is to remove the burden, and to take it off. Sinne is a heavie and a preſſing burden, that is ready to breake a mans backe. Now the only way to give a mans back eaſe, is to remove this burden, and to take it off. Now pardon of ſinne is the

removing

removing of it, *Prov.* 30. 8. *Remove farre from me vanitie and lies.* and *Pſal.* 103. 12. *So far hath he removed our tranſgreſsions from us.* And therefore pardon being the removing of the burden, and the removing of the cauſe of the paine, it is the onely thing that gives the back eaſe. *Matth.* 11. *Come unto mee all yee that are heavie loaden, and I will eaſe you.* How? I will remove and take off the burdens that lye ſo heavie upon your backes. But how doth Chriſt remove the burdens? By the pardon of their ſinnes; ſo that the onely thing in the world to eaſe a burdened Conſcience, is the pardon of ſinne. Sinne wounds the conſcience. The body being wounded is payned, and put to ſmart. But oyle and balme powred into the wounds eaſe their ſmart and throbbing. And pardoning mercy that is the balme of *Gilead* that gives eaſe to a wounded conſcience, that aſſwages the throbbings and ſmart which is cauſed by ſin.

Secondly, all trouble and diſquiet of conſcience is from the feare and ap- *Reaſ.* 2.

prehenſion of wrath. The clouds that are in Gods face cauſe the ſtormes that are in the conſcience. That as in that caſe hee ſpeakes, *Pſal.* 104. 19. *Thou hideſt thy face, they are troubled:* So in this caſe, when God hides his face and his favour, and men ſee nothing but anger and diſpleaſure, yea it may bee ſee hell and damnation, then the conſcience is troubled and diſquieted. Then a man *ſuckes the gall of Aſpes, and then the Vipers tongue ſlayes him, Job* 20. 16. The trouble of conſci. ence ariſing therefore from the dread and apprehenſion of Gods anger and diſpleaſure, the onely thing that can eaſe the conſcience, is the hope and ſenſe of Gods favour; let but God give a man a good looke, but ſmile lovinglyupon him, and that favor of God eaſes the conſcience of all trouble, *Prov.* 16. 14, 15. *The wrath of a King is as the meſſengers of death*; ſo Gods wrath much more, and when meſſengers of death come, how is a mans heart troubled and diſquieted: *but a wiſe man will pacifie it.* And what if it be

be pacified: Then, *in the light of the Kings countenance is life*: So when God lifts up the light of his countenance, then there is life, and then the conſcience is full of peace and eaſe. I but when is it that the light and Sun-ſhine of Gods face breakes out thus? That is done in the pardon of ſinne: When ſinne is pardoned then comes peace and comfort, *Matth. 9. Be of good comfort, thy ſinnes are forgiven thee.* That is the onely thing that can comfort the conſcience, and eaſe it, becauſe that is an infallible evidence of Gods favour. Pardon of ſinne never comes but out of love and favour. Outward mercies a man may receive from an *angry God*, but pardon of ſinne never comes but from *favour* and *love*. And therefore pardon of ſinne being the evidence of a God reconciled, ſhewing a man the light of Gods countenance, is the onely thing that can eaſe the trouble of conſcience.

Thirdly, ſinnes are debts. And a man that is in his guilt, is in his debt, and ſo in danger before God. Now a 3.

man that is deepely in debt, cannot be without much trouble of heart. It may be he may make a ſhift, and ſet a face upon it before men: I but yet the thoughts of his debts give him many a ſecret nip, many a cloſe pinch. He may ſet up an high ſayle, and brave it out in apparell, but yet for all this his debts vex him, and many a night hee takes but little reſt, becauſe ſtill the thoughts of his debts trouble him. Now when a man is in this trouble of heart, and diſquiet of ſpirit with his debts, there is no way for a man to have his heart eaſed, but either to get his debts *paid*, or to get his debts *pardoned*. And if they be ſuch, as hee is never able to pay, then no way to eaſe him of his cares and feares, but to have his debts *pardoned*.

Now a ſinner is in debt to God, and when conſcience is troubled about theſe debts, what ever face a man may ſet upon it, yet his heart will be miſerably troubled about his debts; hee will live in a continuall feare of being arreſted by Gods anger, of being drag'd

drag'd by the throat to hell: For ſuch debts they are, as a man can never pay, *Luc. 7. Two debtors that had nothing to pay*: So therefore there is no other way to give a mans conſcience eaſe, but by the pardon of his ſinnes, becauſe that is the pardoning of his debts: Therefore pardon of ſinne is called *blotting out iniquity*, *Pſal. 51.* It is the drawing croſſe lines over all our debts, it is the blurring out all our ſinnes in Gods debt-booke. Pardon of *debts* is the onely way to eaſe a diſquieted *debtor*, pardon of *ſinne* is the pardon of *debts*, and therefore the onely way to eaſe our conſciences.

To teach us in trouble of Conſcience and under the ſmitings of heart, what courſe to take for eaſe and peace, viz. to make out preſently as *David* does for pardon of ſin, make haſt to God, and ſue for pardon, and give God and thy ſelfe no reſt, till thou haſt got thy pardon. If thine heart ſmite thee, and thy conſcience pinch thee, fall preſently to this courſe, *I beſeech thee O Lord take away the iniquitie of thy*

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ſervant. As *Solomon* ſpeakes in the caſe of ſuretieſhip, *Prov.* 6. 1, 5. So doe thou, If thou haſt ſinned, and thy conſcience have ſtricken thee with the hand, doe this now my ſon, and deliver thy ſelfe from the painful and ſmarting buffetings of thy conſcience. So humble thy ſelfe, and make ſure thy friend, ſee and humble thy ſelfe by confeſſion, and by begging, and getting thy pardon, make God thy friend, and make him thy ſure friend, and do this quickly, as *verſe* 4, 5. This is the onely way to get eaſe, this is the only way to get reſt in thy bones. It is ſtrange how men in paine of Conſcience will ſharke for eaſe, and try all concluſions, before they will take the right courſe to come, and ſue to God for eaſe by pardon. The Prodigall was in want, *Luke* 15. why doth hee not ſo ſoone as he is pincht goe to his Father? no, hee will try other concluſions firſt. Hee joynes to a citizen, it may bee he may finde helpe that way: Hee will keepe ſwine, it may be he *may fil his belly with the huskes*: But when he hath done all, that

that will give him no eaſe, hee muſt come to this at laſt, I will goe to my Father, I will goe beg mercy; And he never finds eaſe, till he be in his fathers Armes, in his Fathers houſe, till his Father kiſſes him and cloathes him. So men in trouble of conſcience are loth to make out to Gods pardoning mercy. Some will try what company will doe, ſome will try what pleaſures will doe, it may bee they may drinke away their trouble, and drowne it that way; it may bee they card and dice it away; it may be they may; it may bee they may hauke and hunt it away; it may be ſuperſtitious penance, a pilgrimage, a Popes pardon will doe the deede, it may be, multitude and variety of imploymẽt may take off the heart ſo, that it ſhal not beat leaſure to trouble them with accuſations and torments. How vaine are all theſe: This is nothing but arrand ſharking: All ſuch courſes will not doe. It is in that caſe as in that, *Hoſ. 5. 13. When Ephraim ſaw his ſickneſſe, and Juda ſaw his wound: then went Ephraim to the Aſſyrian, and ſent*

to

to King Jareb; yet could hee not heale you, not cure you of your wound. So when men ſee their ſpirituall ſickneſſe, and feele the wounds of conſcience, the ſmart and the anguiſh of them, then go they to this ſhift, and that, to this ſharking courſe, and that; they go to their merriments, companions, ſports, plaies, imployments, ſuperſtitions, and yet can they not heale them, nor cure them of their wounds; their wounds bleed ſtill, ſmart ſtill, their conſciences throb with anguiſh ſtill, and for all this, as with them there, *verſ.* 14. Conſcience is *as a Lion* unto them, and *roares and teares* ſtill. Men muſt come to God for pardon at laſt if they wil have eaſe. And were not a man as good come at firſt, and ſave ſo much loſt labour? Had not the Prodigall as good have come to his father at firſt, as to goe the furtheſt away about?

Sin leaves a ſting in the conſcience. When a man is ſtung with an Hornet, it afflicts the place with a great deale of anguiſh. And what will a man doe in ſuch a caſe? The firſt thing hee will doe

doe for his eaſe, is to plucke out the ſting, the Hornet hath left behinde: For if a man apply medicines for eaſe, yet if the ſting be ſtill ſticking in his fleſh, medicines are in vaine. So when the conſcience is ſtung, and throbs, and rages, the way is firſt to plucke out the ſting out of the conſcience. Nothing can take away the ſting out of the conſcience, but pardon: *Pardoning grace* onely can fetch that out; therefore when thy conſcience is ſtung, and doth paine and vex thee, let that be the firſt thing, and let is bee done ſpeedily too, to ſeeke to God for the *pardon* and *remiſsion* of thy ſinne. That will take out the ſting, and when the ſting is out, there will follow preſent eaſe.

Secondly, marke what *Davids* ſuite to God is, *Take away, I beſeech thee, take away the iniquity of thy ſervant.* Learne then, what is a maine thing that concernes every ſinner to looke after, and labour for; *A maine thing that above all others a ſinner ſhould looke after, and take thought, and care for, is the* *Doct. 2.*

the pardon and remiſsion of his ſinnes. Our Saviour in the forme of prayer by him preſcribed, teaches us to pray but ſixe petitions; and amongſt thoſe ſixe, the fift is *forgive us our treſpaſſes*, and obſerve with what petition it is coupled, *Give us this day our daily bread. And forgive us.* Two things may be there obſerved. 1. Firſt, hee ſubjoynes petition for pardon to petition for bread. 2. Secondly, hee couples and conjoynes them. In the three firſt petitions one petition is *ſubjoyned* to another, but not *conjoyned* to the other. *Hallowed be thy Name, thy Kingdome come, &c.* hee ſaith not, *And* thy Kingdome come, *And* thy will be done. But here theſe are coupled, Give us, &c *And* forgive us. And this to teach us, that there is as great neceſſity of *pardon* for eternall life, as of *bread* for temporall. That we ſtand in as much need of a *forgiving* God for our ſoules as of a *giving* God for our bodies: So alſo that wee ſhould bee no leſſe thoughtfull and carefull for pardon of ſinne, than men are for bread: That wee

wee ſhould beg as hard, and toyle as hard for the pardon of ſinne, as for bread to maintaine life.

The Lord, *Hoſ.* 24. 2. preſcribes his people a prayer, and that hath but two petitions, and this is not onely one of them, but the firſt of them, *Take away all iniquity, and give us good.* *Agur* put up but two petitions to God, and theſe were the petitions that he meant to put up to his dying day, *Prov.* 30. 7. *Two things have I required of thee, deny them mee not before I dye,* that is, two things I have beg'd, and will not leave begging to my dying day; and one of theſe two, and the firſt of theſe two things that he would beg to his dying day, was the *pardon* of his ſinnes, *v.* 8. *Remove farre from me vanity and lyes*: As if he ſhould ſay, Lord be merciſull unto mee in the pardon of my ſinnes. So that there is no thought nor care that ſhould take up a mans time and paines all his life long, as this, how to get the pardon of our ſinnes. It is the greateſt mercy that can be ſhowne us. It is true that wee live wholly upon mercy;

mercy; that we have a being it is mercy; that wee have any comfortable being it is mercy; mercy that we have food to put into our bellies; mercy that wee have clothes to put upon our backs, mercy that we are freed frō many ſorrowes, ſadneſſe, and heavy croſſes that others lye under; *all is mercy*: but yet lay all together, and they are nothing to the mercy that is in *pardon* of ſinne; that is the greateſt mercy that can be ſhewed: *Pſal.* 51. 1. *According to the multitude of thy tender mercies, blot out my tranſgreſſions.* See then, that it is mercy that muſt blot out tranſgreſſions, nay it is tender mercy; nay it is a multitude of tender mercies that blots out and forgives ſinne. And therefore it being ſo great a mercy, our cares ſhould be ſuitable and proportionable to it. The greater the mercy is, the greater ſhould a mans care be to get a ſhare in that mercy.

Uſe 1. First, if pardon of ſinne be a thing of ſuch concernement, the maine thing that a ſinner ſhould looke after, then let us make it our great care, and the great

great endeavour of our lives to get the pardon of our ſinnes. It is wofull to ſee our negligence and ſecurity in this point. What is there in all the world that concernes men to looke after more, and yet what is there, that men looke after leſſe than the pardon of their ſinnes? No care, no thought, no time, no paines too much, or enough for getting goods, riches, and the neceſſaries of this life, but how rare and infrequent are mens cares & thoughst for the pardon of ſin. All our cares are waſted, and expended upon theſe trifles, but for this one thing that is neceſſary, ſcarce one ſerious thought in the whole yeere. *Who will ſhew us any good?* that ſtring men harpe upon. But who will ſhew us the way to get the *pardon* of our ſinnes? that's a queſtion rarely asked.

It is too true, that men have not that care for their ſoules they have for their bruit beaſts, for their very Hogs and Dogges, *Luc.* 14. 5. *Which of you ſhall have an Aſſe or an Oxe fallen into a pit, and will not ſtraight way pull him out:*

out: Nay, if it were a Swine, nay if a Dogge, hee ſhould be pul'd out, and pull'd out ſtraight way. Such care and ſuch compaſſions would wee with haſte ſhew unto theſe vile and baſe creatures. But how often doe mens ſoules fall into the pit, even into the pit of Hell and Death by their ſinnes? and yet no care nor compaſſion to pull them out, much leſſe to pull them out ſtraightway: But for any care or conſcience is taken there, their poore ſoules may lye and rot in the pit. A miſerable thing, that a man ſhould ſhew more care and pitie to his Swine, than to his ſoule. It being therefore the maine thing a ſinner ſhould labour for, to get his ſinne *taken away*, be we exhorted in Gods fear to make this our maine care: Spend leſſe time and care upon the world, upon your profits and your pleaſures, ſquander not out your cares, time and paines upon theſe vanities, theſe nothings. Spend ſome time, ſpend ſome care, ſome paines upon your poore ſoules, in getting their ſinnes pardoned.

Let

Let *Job's* thoughts be ours, *Job* 7. 20, 21. So say wee, Alas *I have sinned*, and am a guilty person before God, *What shall I doe unto God?* What course shall I take that my sinne may be pardoned? Oh Lord that I had an heart to seeke out for my pardon! Sayes *Job, And why doest thou not pardon my transgressions, and take away mine iniquity.* Hee speakes as if hee had beene thoughtfull and painefull about that businesse, and wonders that after all his endeavour, hee cannot get his pardon sealed; As if hee should say, Lord what is the matter that I cannot get my pardon. Now, if many of us should put *Jobs question* to God, and say, And why doest thou not pardon my transgression, and take away mine iniquity; might not God *answer* us, And why doest thou not seeke for thy pardon, and why doest thou not labour for the taking away of thine iniquity. Why should I pardon your iniquity, that take no care for your pardon? Why should I forgive your iniquitie, that seeke not for the forgivenesse of it: Let

us therfore make it a matter of greater care and thoughtfulneſſe than ever yet wee have done.

Martha, Martha, thou cumbreſt thy ſelfe about many things, but one thing is needfull; and thou takeſt not the care for that thou ſhouldeſt doe. So it may be ſaid of moſt men: We cumber our ſelves with thoughts for food, for rayment, for our ſelves, and for our children, for our backes and our bellies, for wealth and for riches, and all theſe cares are but cumbers. But there is one thing neceſſary, one thing ſo neceſſary, as that ye are undone, and periſh for ever unleſſe you get it, *viz. The pardon of your ſinne*, and as if it were a trifle, a matter ſcarce worth the looking after, as if it were that which hung upon every hedge, you never minde it, nor once looke after it.

That therefore men may bee awakened out of this groſſe ſupine negligence, and be ſtirred up to looke after this ſo great a matter; Conſider theſe motives following:

Firſt,

Firſt, our very life lyes upon it. Every ſinner in his guilt, having his ſinne unpardoned, let him be what he will, hee is no better than a dead man. That as God ſpake to *Abimelech*, *Gen.* 20. 3. *Behold thou art but a dead man for the woman which thou haſt taken.* So, behold thou art but a dead man, and a dead woman for the ſinne which thou haſt committed, if thy ſinne be not pardoned. An unpardoned ſinner is but a *dead man*, *Epheſ.* 2. 1. 5. Wee uſe to ſay of a condemned perſon, that hee is a dead man: But now when a mans ſinne is pardoned, then hee hath his life; as when the King gives a condemned man his pardon, wee ſay hee gives him life. Our Juſtification is called *Juſtification of life*, *Rom.* 5. 18. A maine part of our Juſtification is the pardon of ſinne: So that pardon of ſinne it is our life. *I ſaid unto thee in thy blood, live, &c. Ezek.* 16. 6. and *Epheſ.* 2. 5. *Wee which were dead in ſinnes hath hee quickned*, made alive. How come wee to be made alive? for *by grace wee are ſaved*: God of his free

grace hath pardoned us our ſinnes, and thus are wee quickned that are dead. Now if our life lies upon our pardon, and wee be no better than ſo many dead men without it, doth it not concerne us to looke about us, and to get our pardon? Is there any thing of that concernement that our life is? Therefore as *Moſes* in that caſe urges them, *Deut.* 32. 46, 47. *And hee ſaid unto them, ſet your hearts unto all the words which I teſtifie among you this day, which yee ſhall command your children to obſerve to doe all the words of this Law. For it is not a vaine thing for you: becauſe it is your life, and thorow this thing yee ſhall prolong your dayes in the land whither yee goe over Jordan to poſſeſſe it.* So in this, ſet your hearts upon this buſineſſe, and make it the greateſt of all your care to get pardon of ſinne; it is not a vaine thing, nor a trifling buſineſſe, it is your very life. If yee get not your pardon yee dye, yee periſh, yee are undone unto eternity. When a man is condemned to dye, if he have any friends that can doe any thing with

thoſe about the King, hee ſets them all on worke, and there is great mediation, great and earneſt ſuing, no paines nor coſt ſpared, riding and poaſting to and againe. Now what is the reaſon of all this adoe? Becauſe the mans life lyes upon the Kings pardon, if that buſineſſe be not plyed and effected, the man dyes, and is ſure to be executed: And therefore life lying on it, no marvell hee beſtirres himſelfe, and ſets his wits and his friends on worke with all their might. It is our caſe if ſinne unpardoned, wee are but *dead men*, and undone men, our life lyes upon Gods *mercy* in our *pardon*: And our life lying upon it, how doth it concerne us to beſtirre our ſelves, and to give our hearts no reſt till wee have prevailed with God for this favour, the *takingaway of our iniquity*. Our life ſtands in our Salvation, our life ſtands in our Redemption, our life ſtands in our Reconciliation to God: And all theſe ſtand in the pardon of our ſinnes. Our Salvation ſtands in it, *Luc.* 1. 77. Where the end of *John*

Baptiſts going before the face of the Lord is ſaid to be, *To give knowledge of ſalvation unto his people, by the remiſſion of their ſinnes.* As a man is ſaid to bee ſaved when the Kings pardon comes. Our Redemption ſtands in it, *Epheſ.* 1 7. *In whom wee have redemption through his blood, the forgiveneſſe of ſins.* We may talke of Chriſts blood, and redemption by him, but redemption wee have none, and benefit of Chriſt wee have none, till wee have the pardon of our ſinnes. Our Reconciliation with God ſtands in it, 2 *Cor.* 5. 19. *God was in Chriſt reconciling the World, not imputing their ſinnes.* And therefore ſince our Salvation, our Redemption, our Reconciliation ſtands in it, our life ſtands in it: And ſince our life lyes upon it, it ought to be our greateſt care above all things to get the pardon of our ſinnes.

Secondly, it is the in-let to all other mercy, and that which uſhers in all other good, *Hoſ.* 14. 2. *Take away all iniquity, and give us good.* They muſt pray for good to be given. I but *your*

iniquities

iniquities with-hold good things from you, Jer. 5. 25. Therefore their firſt petition is, Take away all iniquity: So that wee can looke for no good to be *given*, till ſinne be *forgiven*: And when ſinne is forgiven, then that is removed that with-holds good from us, and then way is made, and the paſſage cleered for the entrance of good. And therefore when God intends any mercy or a ſpeciall good to a people, hee firſt makes way for it by the taking away their iniquity: Hee prepares a way for his bleſſings by the pardon of our ſinnes: So when God intended the mercy of peace and liberty to his Church, deliverance from the ſorrowes, ſee what hee doth withall, *Iſa.* 40. 1, 2. *Speake comfortably to her that her warfare is accompliſhed*, all her troubles and afflictions ſhall have an end. I but alas, might they ſay, wee have ſo many ſinnes, and ſo great guilt upon us, that wee cannot hope to have that comfort. Therefore ſee what followes, an anſwer to that objection, *That her iniquity is pardoned*; As if hee ſhould

ſay, I will take away your iniquities, and ſo make way to that mercy; your ſinnes ſhall be pardoned, and ſo ſhall be no hindrance to you. And ſo when the palſey man came to bee healed, what was it that made the way to that mercy. So ſoone as Chriſt ſees him, hee ſayes not Sonne be of good comfort, thy palſey is cured, but *Be of good comfort, thy ſinnes are forgiven thee*, and then when that is done, then *Ariſe take up thy bed, and walke*: The pardon of ſinne made way for the cure of his palſey. And ſo *David* makes that the in-let of his bodily health, *Pſal.* 103. 3. *Who forgives all thine iniquities, who heales all thy diſeaſes. Davids* diſeaſes were healed, and what made way for the healing of them, *who forgives all thine iniquities.* Pardon of ſinne makes way for this bleſſing. See *Iſa.* 38. 17. where King *Hezekiah* confeſſeth it had made way for the ſame to him; *Behold*, ſaith hee, *for peace I had great bitterneſſe, but thou haſt in love to my ſoule, delivered it from the pit of corruption: for thou haſt caſt all my ſinnes behinde thy backe.*

backe. Nay, for health to an whole Land, *Iſa.* 33. 24. *The inhabitant of the Land ſhall not ſay, I am ſicke.* The Land ſhall be free from contagious, infectious, peſtilentiall, epidemicall diſeaſes. That's a great bleſſing, but what ſhall make way for ſuch a mercy? *The people that dwell therein ſhall be forgiven their iniquity.* And therefore when *David* ſets himſelfe to praiſe God for being a God that heard prayer, hee makes this the ground of it, *Pſal.* 65. 2. *Bleſſed be thy name that haſt heard my prayer. Oh,* how could God heare thy prayer when thou hadſt many ſinnes, which *covered God with a cloud, that thy prayer ſhould not paſſe thorow,* as *Lam.* 3. 44. *Anſw.* It is true, *verſ.* 3. *Mine iniquities had prevailed againſt mee,* and they had kept good things from mee, and brought evill things upon mee; but yet for all that *God heard my prayer,* and to make way for hearing my prayer, *As for our tranſgreſſions thou ſhalt purge them away,* and ſo make way for hearing prayer, and doing mee good.

This

This ſhould be a ſtrong motive to us, to get our ſinnes taken away, and pardoned. Wee ſtand in need of good to be given us daily. To have the Goſpel and peace continued, it is a wonderfull great good and happineſſe, to have the land healed, and the plague removed, and ſtayed from riſing and ſpreading, it is a good wee begge of God, and faine would have it. There is a way to have it, and to have God give us this good, but men doe not, will not take the courſe to get this good. If our ſinnes were pardoned, God would give this good of the continuance of the Goſpell, and peace: If our ſinnes were pardoned, God would give this good of good and ſeaſonable weather; would give this good of healing the Land, and ſtaying the plague. Now then, as we would have God doe theſe things for us, ſo let us get the *pardon* of our ſinnes. We pray for theſe mercies, if wee would have them, let us take heed that our iniquities prevaile not againſt us: And as wee would not have our iniquities prevaile

prevaile againſt our prayers, ſo let our firſt care be to have them *purged away*, and *pardoned*. Wee may pray for ſuch mercies as wee neede, wee may pray for the ſtaying and removing of the plague till our hearts ake, and we ſhall never prevaile, ſo long as our iniquities prevaile againſt us: And they will prevaile againſt us to bring on the plague, and other judgements, if wee doe not get them pardoned. So long as the people of the Land have not *their iniquities forgiven them*, wee cannot looke for it that the inhabitants of of the Land, of the Citie, ſhould not ſay, *we are ſicke*. But ſo long as wee get not ſinne pardoned, ſo long as that reignes untaken away, ſo long we ſhall ſay wee are ſicke, that our Townes and Cities are ſicke of the plague of peſtilence; *Behold, I will bring it health and cure, and I will cure them, and will reveale unto them the abundance of peace and truth. And I will cleanſe them from all their iniquity whereby they have ſinned againſt mee: and I will pardon all their iniquities whereby they have ſinned, and*

and whereby they have tranſgreſſed a-gainſt me, Jer. 33.6.8. That's the way to get health and cure.

Thirdly, it is that which ſeaſons and ſweetens all other mercies, comforts and contentments wee enjoy, which makes all mercies ſweet, which makes all comforts ſavoury. The want of pardon imbitters all comforts, and makes a mans ſoule abhorre them all. Looke upon a man that is in diſtreſſe of conſcience, under the ſenſe of Gods anger, and in feare of condemnation; what joy and contentment takes that man in any thing hee hath, wife, children, houſes, lands, wealth, riches, what comfort takes hee in them all? It is with a man in this caſe, as it was with that of *Haman, Eſth. 5. 11, 12, 13. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how hee had advanced him above the Princes, and ſervants of the King. Haman ſaid moreover, Yea, Eſther the Queene did let no man come in with the King unto the banquet that*

ſhee

ſhee had prepared but my ſelfe, and to morrow am I invited unto her alſo with the King. Yet all this availeth mee nothing, ſo long as I ſee Mordecai the Iew ſitting at the Kings gate. All gave him no content ſo long as *Mordecai ſate at the Kings gate.* So here, though a man have all theſe comforts, and be up to the chin in them all, yet will a mans conſcience that wants pardon, be working and ſpeaking thus if it be awakened, I have ſuch and ſuch comforts, yet all this availes me not, ſo long as ſinne lyes before the doore, ſo long as my ſinne lyes unpardoned. I ſtand in a ſtate of guilt and wrath, and what know I but I ſhall goe to Hell, and bee damned, and ſo long as my condition is ſuch, what am I the better for houſe, land, wife, children, what tell you me of riches, and wealth, and theſe trifles, when Gods curſe and vengeance hangs over my head, and is ready for ought I know to fall upon mine head every moment, and to arreſt me, and drag me to hell, there to be in torment for ever? But then *mercies* are *mercies indeed,*

deed, then they are ſweet indeed, when they come ſwimming to us in the ſtreame of Chriſts blood, when they come with a pardon in their hand. *Behold*, ſayes *David* to *Ziba*, *Thine are all that pertained to Mephiboſheth*; Take thou all his lands; and ſee how hee anſwers, 2 *Sam.* 16.4. *I humbly beſeech thee that I may finde favour in thy ſight, &c.* As if hee ſhould ſay, I had rather have the Kings favour than the Lands, what good will the Lands doe mee, unleſſe I may have the Kings favour. So in this caſe, it is the favour of God in the pardon of ſinne that ſugars all outward comforts. See *Iſai.* 40. 1, 2. *Comfort yee my people, &c. Say unto her that her warfare is accompliſhed.* Is that all? No, *And that her iniquity is pardoned.* It is a comfort to have peace, liberty, freedome from enemies, moleſtations and oppreſſions; I but then it is a comfort indeed, and then it is ſweet indeed, when it comes with the pardon of ſinne. When the conſcience hath peace with God, then there is comfort, great comfort in out-

outward peace. So when the palſey man came to Chriſt, hee came for cure, and it had beene a great mercy to have had his health and recovery from that diſeaſe. But marke, Chriſt ſayes not, Be of good comfort, thou ſhalt have thine health, that hee tells him after hee ſhall have, but *be of good comfort thou ſhalt have thy pardon.* To teach, that then health and recovery is a ſweet comfort, when a mans ſinne is pardoned. *Give us our bread, forgive our ſins*, teaching us, that there is little comfort in having bread without pardon; and that, that which makes bread comfortable and ſweet, is when it comes with pardoning mercy. A man that lyes in priſon and is a condemned man, cloath him with rich apparell, feed him with delicious fare, let him have the ſweeteſt Muſicke, yet ſo long as he is a condemned man, and lookes every houre to be fetcht out to execution, all this gives him no content: His heavy heart puts the Muſicke out of tune, takes away the reliſh of his dainty foode: But if now a pardon might

but

but come from the King to ſuch a man, this would make the Muſicke ſweet, the fare pleaſant indeed: Nay, though hee had nothing but bread and water, yet a pardon would ſo rejoyce him that hee would thinke his bread and water good cheere, it would turne his water into wine. This is the mercie that crownes all other mercies, it is a crowning and the chiefe of all other. *David*, *Pſal.* 21. *Had a crowne of pure Gold ſet upon his head.* But when *David* comes to bleſſe God for all his benefits, *Pſal.* 103. *Bleſſe the Lord, &c.* Hee ſayes not, which hath ſet a crowne of pure gold upon thine head, but *verſ.* 4. *Who crownes thee with loving kindneſſe and tender mercies,* Hee bleſſes God for crowning him with mercy, tender mercy; for ſetting, not a crowne of gold, but a crowne of mercy upon his head. But how did hee ſet it on his head, *verſ.* 2. *Who forgives all thine iniquity. Pardoning* mercy is *crowning* mercy, and *David* more joy'd in that than in his crowne. A crowne without pardon is but a crowne of thornes.

Davids

Davids greateſt comfort is in his crowne of loving kindneſſe and tender mercies.

Fourthly, it is that which fits for duty, for the duties of praying, hearing, receiving of the Sacrament. A man is never fit for any duty till his ſinnes be pardoned. So long as a man ſtands guilty before God, as hee doth till ſin be pardoned, all his duties are turned into ſinne. That's an heavie imprecation, *Pſal.* 109. 7. *Let his prayer become ſinne.* But marke the ground of it, and how it comes about. *When he ſhall be judged let him goe out guilty, and let his prayer become ſinne.* When therefore a man ſtands guilty, then his prayer becomes ſinne; and every man whoſe ſin is not pardoned ſtands guilty. The perſon being in his ſinne, hee turnes his duties into ſinne. Not only *the plowing of the wicked is ſinne, Prov.* 21. 4. but the praying of the wicked is ſinne. Plowing is an *honeſt* worke, and praying is an *holy* worke; but ſinne unpardoned marres both plowing and praying, turnes the *honeſt* worke 4.

of plowing, and the *holy* worke of praying into ſinne. It is bad enough, and ſad enough, that a man ſinnes when hee ſweares, that his oathes are ſinnes, how much more ſad is it, that a man ſinnes when hee prayes, that his prayers are ſinnes. That is the ſad condition of every man who ſtands guiltie, and hath not his ſinne pardoned.

The end of all duties is communion with God: And a man is never fit for a duty, till hee be fit to have fellowſhip and communion with God: And a man is never fit for fellowſhip and communion with God, till his ſinnes be pardoned, and ſo never fit for duty, till ſinne be pardoned. There is no fellowſhip and communion to be had with God, ſo long as there is a ſeparation betweene God and us. Now a mans ſinnes unpardoned, ſet God and us at a diſtance, make a ſeparation betweene God and us, *Iſa.* 59. 1, 2. *Behold the Lords hand is not ſhortened, that it cannot ſave: neither is his eare heavie, that it cannot heare. But your iniquities have*

have ſeparated between you and your God, and your ſinnes have hid his face from you that he will not heare. As if hee ſhould ſay, therefore ye pray and God heares you not, yee pray and yee have no fellowſhip with, nor anſwer from God, becauſe your ſinnns are upon you, and they being unpardoned ſeparate betweene you and God, and they hide his face from you; In vaine doth a man ſeeke communion with God, when ſeparated from him: Sinne unpardonedmakes the Lord a ſeparatiſt, he will not joyne with us, nor have any fellowſhip with us in any of our duties. Till ſinne be ſeparated from us, God will ſeparate, and then ſinne is ſeparated when it is pardoned, and when pardoned then fit for duty, becauſe then ſo qualified as God will have communion with us.

Wee are never fit for duty till wee can ſo doe duty, that wee may expect good from duty: Then fit for prayer, the Word, the Sacrament, when ſo qualified as that we may receive good from God in them, and by them: And

that is then when wee have our iniquities taken away, *Hos.* 14. 2. *Take away all iniquity, and give good.* Why pray wee but that God may give good by that ordinance? Why heare wee but that God may give good by that Ordinance? Why receive wee the Sacrament, but that God may give good by that Ordinance. I but if wee will receive good by these, wee must be fit to pray, heare, receive, let us be qualified aright, and God will give good. But what is that qualification? *Take away all iniquity, and give good.* Therefore men doe these, and no good is given them, because they first take not a course to have iniquity taken away: Prayer would give good, preaching would give good, and the Sacrament would give good, if wee would come fitted for these duties; and this is the maine thing that must first be had to fit us, the *pardon* of sinne.

No duty is accepted till a mans person be: No mans person is accepted so long as he is in his guilt: hee is in his guilt that hath not sinne pardoned; but

but when ſinne is pardoned, then guilt is taken off; when guilt is taken off, then a mans perſon is accepted; when a mans *perſon* is accepted, then his *duty* is accepted: A man is never fit for *duty* till hee be ſuch an one as may be accepted, and can never be *accepted* till his ſinnes be *pardoned.* When a man comes to God in any holy duty, and comes in his guilt, in his ſinnes, Satan is preſently ready to put in a barre againſt him, and to lay his ſinnes in his diſh, that God may not regard him. Lord here is a man prayes, heares, receives, Lord reſpect not his ſervice, let him have no acceptance, nor anſwer from thee. I but why Satan? Lord hee is a ſwearer, a drunkard, uncleane, covetous, hee hath committed ſuch and ſuch ſinnes, and the guilt of them yet lyes upon his ſoule: And wilt thou have communion with guilty ſinners? Art not thou *a God of purer eyes then to behold iniquity?* And this is a ſtrong plea, and will carry meate in the mouth of it, ſo long as ſinne is unpardoned. There is no way to enervate Satans

pleas, but by getting ſinne pardoned; that is it alone which will take off the edge of all his accuſations. Our *prayers* will never be of force, ſo long as his *accuſations* be of force: His accuſations will be of force, and will enfeeble the prevailing of our prayers, ſo long as ſinne is unpardoned: But when once ſinne is pardoned, then God hath to anſwer Satan with all. It is true Satan that this man that now prayes, &c. hath committed ſuch ſins as thou accuſeſt him, and thoſe ſinnes of his deſerve that hee ſhould be rejected, but yet thoſe ſinnes of his ſhall not prejudice his prayers, nor be any ſtopping to my bleſſing, for I have pardoned all thoſe ſinnes of his, they are all taken away and forgiven. Doe but conſider that place, *Zech.*3.1. *There is Joſhua ſtanding before the Angel of the Lord*, that is, before Chriſt; ſtanding, that is, miniſtring in, and executing his office, offering up ſacrifices and prayers for the people. And at the very ſame time *Satan is ſtanding there alſo*, and *ſtanding at his right hand to reſiſt him*,

him, to be an adverſary to him, that is, hee was there ready to hinder and fruſtrate his prayers by putting in accuſations againſt him. What was the ground of his accuſations? Wherein lay their ſtrength? That appeares, *verſ.* 3, 4. *Now Ioſhua was cloathed with filthy garments.* That is, he was guilty of divers ſinnes, as *verſ.* 4. opens it, *And hee anſwered, and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſſe from thee, and I will cloath thee with change of raiment.* Now Chriſt is willing to accept *Ioſhua*, and to regard him in his ſervice. I but, Lord, ſayes Satan, *hee is in his filthy garments*, hee is defiled with the guilt of his ſinne. Therefore that Chriſt may make way for the prevalencie of *Ioſhua's* prayer, ſee how hee anſwers, *Take away his filthy garments. And hee ſayes unto Ioſhua, I have cauſed thine iniquity to paſſe frō thee, &c. Ioſhua*, thy ſins are pardoned, and ſo thy prayers ſhall ſpeed, and ſhall prevaile againſt all Sa-

tans reſiſtance and accuſations: Out of which paſſage wee may obſerve theſe particulars:

1. *Firſt*, that whenever man comes to pray to God, and performe that duty, Satan will ſtand at his right hand to reſiſt him. *Joſhua cannot ſtand before Chriſt*, but *Satan will ſtand at his right hand.*

2. *Secondly*, that the maine ſtrength of Satans accuſations lyes in the *guilt* of our ſinnes. Sinne unpardoned is that which puts validity into his reſiſtances.

3. *Thirdly*, that when ſinne is pardoned, and *filthy gàrments taken away*, then a mans prayer prevailes, findes acceptance, and proves too ſtrong for Satans reſiſtances. A pardoned ſinners prayers are too ſtrong for all the devils in hell with their accuſations.

So that all this conſidered, what a motive ſhould it be to make us get our pardon. As wee would not have all our duties to be turned into ſinnes; as wee would have communion with God in them all; as wee would get good

good by, and in them all; as wee would have our duties accepted, and prevalent; as wee would bee fit to pray, &c. ſo get the pardon of our ſinnes. What a ſad thing is it to loſe all our endeavours, to loſe our prayers, hearing and receiving; all is loſt, and is loſt labour, if wee come unfitted to them. Every man that is unpardoned, is unprepared; every unprepared man doth but loſe his labour in all his duties and performances.

Fifthly, it is that which exceedingly fits a man to ſuffer, and to beare the croſſe: It is that which every one muſt reckon upon, that will be Chriſts, to take up the Croſſe. It is but a delicacy that men dreame of, to divide Chriſt and his Croſſe: A man cannot *take* one, but hee muſt reſolve to *take up* the other. Now no man can ſuffer unleſſe hee be fit for it, and well prepared for the ſervice. It is not an eaſie thing to ſuffer, there is a great deale of patience, of courage, of reſolution and Chriſtian magnanimity of Spirit required in him that will ſuffer for Chriſt 5.

Chriſt and the Goſpell. A man that is fearefull, a coward will never ſuffer. Hee that will ſuffer, muſt be free from cowardiſe of ſpirit. Now there is nothing ſo cowes a mans ſpirit as the feare of Hell and damnation. Many a man could looke death in the face, that dares not looke Hell in the face. Many a man that ſhrinkes not at *dying*, yet ſhrinkes at *damning*, that quailes the ſtouteſt courage in the world. And there is nothing that puts a man more in the feare of Hell than guilt, the want of the pardon of ſinne. And nothing that makes a man feare Death more, then when through death hee ſees Hell, when hee ſees the gates of death open into Hell; and then a man ſees Hell through death, when hee apprehends his ſinne unpardoned; and ſeeing Hell through death, hee is ſo affrighted at the ſight of Hell, that if hee can ſhift it hee will not dye, but will redeeme himſelfe from death upon any termes: Hee will doe any thing, yeeld to any thing, be of any Religion,

ligion, of any faith, rather than ſuffer death for the true Religion, becauſe if hee dye, his ſinnes being unpardoned, hee knowes there is no way but Hell for him. Thus doth ſinne *unpardoned* unfit a man to dye for Chriſt, an unpardoned ſinner dreads the *fire*, becauſe it may but prepare him for *a worſe* fire in Hell.

But now when a mans ſinne is pardoned, and his conſcience diſcharged of the guilt, his heart is quit of all feare of Hell and damnation: Hee ſees the gates of death open into Heaven, into happineſſe. And Death is not dreadfull nor terrible at all when the doore opens that way. There is nothing ſo animates a man, ſo fills his heart with courage and reſolution, as *pardon* of ſinne doth. That is it which alone makes a Chriſtian Souldier valorous, that takes paleneſſe out of the cheekes, whiteneſſe out of his Liver, cowardiſe out of his heart; ſuch *have their feete ſhod with the preparation of the Goſpell of peace*, as it is *Epheſ. 6.* 15.

As therefore wee would doe God ſervice,

ſervice, and his Cauſe honour, as wee would be able to be good Souldiers, and reſolute couragious Champions for Chriſt and his cauſe, which is the greateſt honour in the world, ſo get that taken away that takes away all courage, *Take away the iniquity of thy ſervant*, for that will take away the *courage* and *reſolution* of thy ſervant, get that off which will cowe thy Spirit, the *guilt* of thy *ſinne*. Get the pardon of thy ſinne, *Get thy feete ſhod with the preparation of the Goſpell of peace*. If once thine heart have the peace of the Goſpels working, have peace from thy pardon, it will make thee looke upon priſons, ſcourges, rackes, ſtrappadoes, gibbets, ſtakes, fires, as at ſo many flea-bitings: It will make a man have an heart like *David*, *his heart was as the heart of a Lion*.

6. *Sixthly*, it is an excellent and ſpeciall preparative for death. There is no man but muſt die, and there is nothing ſo much concernes a man, as to be fit, and prepared to dye. *It is appointed to all men once to dye, and after death comes judge-*

judgement, *Heb.* 9. After death comes Judgement, and as a mans death is, ſo is his judgement, *As the tree falls ſo it lyes*: Such as a mans *death* is, ſuch is his *doome*. If a man dye with his ſinnes pardoned, then hee is judged to life; if a man dyes without pardon, then his judgement is without mercy, hee is judged to death, and ſentenced to Hell. Inaſmuch therefore as a man is never fit to dye comfortably, and happily, till death ſhall make way for him into Heaven, and a man cannot looke for any entrance into Heaven till hee be pardoned his ſinne, therefore till a mans ſinne be pardoned, hee is never fit to dye. See how *Job* ſpeakes, *Iob* 7. 21. *Why doeſt thou not pardon my ſin, and take away mine iniquity*; As if hee ſhould ſay, Oh Lord be not hard to be entreated, let mee prevaile with thee for the pardon of my ſinne. But why is *Iob* ſo earneſt for the pardon of his ſinne? See what followes, *for now ſhall I ſleep in the duſt*; As if he ſhould ſay, Now Lord I am upon the point of death, and looke for no other but

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to dye ; and alas, how ſad will my condition be, if I ſhould dye without my pardon. Since I muſt dye, Lord fit and prepare me for a comfortable death by the pardon of my ſinne.

Then is a man fit to dye, when the time after death ſhall prove a time of refreſhing: Times of refreſhing come after the pardon of ſinne, *Act.* 3. 19. *Repent*, ſaith *Peter* to the men of Iſrael, *and be converted, that your ſinnes may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.* And then the times after death are times of *refreſhing*, when the times before death are times of *remiſſion.* Hee hath prepared himſelfe well for death, that hath taken order that the time after his death, ſhalbe a refreſhing time; and that order onely hee takes, that before his death hath taken order for the pardon of his ſinnes.

Then a man is fit to dye, and never till then, when the ſting of death is taken out, ſo as death can doe a man no hurt, when *death* ſhall not be *deadly* to him. There is a ſpeech, *Apoc.* 2. 23. *I will*

I will kill her children with death. Some men are kill'd with death, they doe not onely dye, but they are kill'd with death, Death proves deadly to them. All men *dye*, but all men are not *killed* with death. As a godly man ſaid that hee did *ægrotare vitaliter*, ſo godly men they doe *mori vitaliter:* When a man can dye ſo, then hee is fit to dye.

Now whence is it that death becomes deadly? 1 *Cor.* 15. 56. *The ſting of death is ſinne.* Sinne onely makes death deadly. That which armes death to doe hurt, is ſinne. It is as in that caſe, *Apoc.* 9. 10. The Locuſts there had a power to hurt men with their *Scorpion-like tailes, and their ſtings in thoſe tailes, and their power was to hurt men five moneths.* So death hath a power to hurt men, but that power is from men themſelves; Sinne it is that gives this power to Death to doe a man hurt.

In Death there be two things:

Firſt, the *hand* of Death, which is the power it hath over all men, it hath an

an hand to lay upon all; good and bad. *Hoſ.* 13. 14. *I will ranſome them from the power of the grave: I will redeeme them from death.* *Pſal.* 49. 15. *But God will redeeme my ſoule from the power of the grave; for hee ſhall receive mee.* All men muſt come into this hand of death. Now it is ſin that gives Death this hand: But yet this hand is not deadly, it but ſeparates ſoule and body, and but for a time. At the Reſurrection that hand of death ſhall be cut off, *Hoſ.* 13. 14. *O death I will be thy plague: O grave I will be thy deſtruction.*

2. *Secondly*, the *ſting* of death. That is the power it hath of delivering men over to the curſe of God and eternall wrath: And it is this ſting that makes it deadly. It may ſtrike a man with the hand, as it doth all godly men, and yet not be deadly, but then deadly when it ſtrikes with a ſting, and makes way for a mans ſeparation from God for ever. And this power ſinne onely gives death. It is ſinne *unpardoned* and *unforgiven* that gives death this power

to

to deliver a man over to wrath, to carry him in chaines to Hell. This is to be killed with Death. Now a man can never be fit to dye, but when he is willing; And never can hee bee willing, ſo long as hee ſees Death with a ſting. The onely way to fit a man for death, ſo as to be willing to dye, is to get out the ſting. The way to get out the ſting, is to get ſinne pardoned; *pardoned ſinne* makes death *without a ſting*, and then it is not terrible. A Fly makes as great an humming as a Bee, and yet wee feare not a Fly as a Bee, becauſe a Fly hath no ſting. Wee are fit to dye when wee feare not Death.

This of all other ſhould make us very ſollicitous for our pardon. *Death is the King of terrours*, and it is a ſad thing at the time of death to have the heart full of feares, the conſcience full of horrours, to have death looke gaſtfully in our faces. Get pardon, and free from all this.

Dye thou muſt, that's once. Now if one ſhould come and tell us, you

dye in a Gaole, you ſhall dye in a ditch, wee ſhould thinke it a ſad hearing, it would ſound dolefully in our eares. I but there is a ſpeech of Chriſts to thoſe, *Joh.* 8. 21. 24. that ſounds more dreadfully then the former, *Yee ſhall dye in your ſinnes.* It is a ſad thing to dye in a Gaole, to dye in a ditch, but this is the ſad thing indeed, yee ſhall dye in your ſinnes. In a Gaole, in a ditch a man may dye, and yet goe to Heaven, but the man that dyes in his ſinnes, a dead Dogge is better then he, *It had beene good for that man that hee had never beene borne.* To dye in ones ſinnes, it is to drop downe right into Hell. It is dangerous to *live* in ones ſinnes, becauſe a man may dye in them, but it is more dangerous to *dye* in them, becauſe no way but Hell with ſuch a man. Take heede what ever ye doe, and looke to it, that when you come to dye, yee doe not dye in your ſinnes. And the way not to dye in your ſinnes, is not to live in your ſins, but to get the pardon of them while yee live. This is the happineſſe of a man

man whoſe ſinnes are pardoned, that being once pardoned as *hee will not live* in them, ſo being once pardoned *hee ſhall never dye* in them. It is a ſweet thing to dye as *Stephen* did, *to ſee Heaven opened, &c.* to dye with the ſenſe of Gods love and favour. Some when they dye they ſee Hell opened, and the Devils ſtanding about their beds ready to drag them to the place of torment: It is hideous dying ſo: which of theſe two deaths would wee now chooſe? If yee would not dye the laſt, get ſinne pardoned, that yee may not dye in your ſinnes. None can at their death, with *Stephen*, ſee Heaven opened, that have not firſt gotten their ſins pardoned, Act. 6. 56.

It is impoſſible that a man ſhould have peace and comfort in his end, that dyes *without ſinne taken away* and pardoned. When death once arreſts a man, then conſcience if it be awake will bring in and lay to a mans charge all his ſinnes, and Satan will be buſie to lay on loade, and to affright a man with Hell and damnation. If a debtor

be arreſted and caſt into priſon, it is no ſooner heard of, but every creditor comes in and brings in his ſeverall actions, and loades him with executions. Such is the caſe of an unpardoned ſinner at his death. So ſoone as death doth arreſt him, Satan comes in, conſcience comes in, yea and God himſelfe comes in, all come in with their actions againſt him, and what peace or comfort can there be in ſuch a condition. But if ſinne before-hand be pardoned, all this trouble is prevented, and a man dyes in peace. It is a rule that ſuch as are about dying perſons live by, that when a man is dying, nothing ſhould be done that might trouble him in his departure, that there be no ſhrieking or crying out, none will offer to pull off the clothes, to plucke away his bed from under him, becauſe they will have him dye quietly, wee will not have a dying man diſturbed and diſquieted. Now how much more ſhould every one have a care, that when hee comes to dye, hee may dye quietly, that hee may not heare

heare the cryings and ſhriekings out of conſcience, nothing will diſturbe a dying man as will they. If then men would goe quietly out of the world, let them get the *pardon* of their ſinne: If that be not pardoned, there is little hope of departing in peace.

Queſt. Since therefore it is a thing ſo much to be looked after; how may a man get his iniquity taken away, and pardoned.

Anſw. Two things muſt be done to get pardon.

Firſt, wee muſt be taken off from ſuch falſe principles as make us regardleſſe of pardon, that keepe us from looking after, and labouring for pardon. Two falſe principles there are that kill endeavours after pardon, and make men careleſſe in looking after it. *Firſt*, that it is an eaſie thing to be had at pleaſure, a man may have it with a wet finger at any time when wee will, that it may be had at the low rate of a *Lord have mercy upon mee*, when there is ſcarce breath enough in a mans body to ſpeake theſe five words. *Se-* 1.

condly, that it is an impoſſibility to get pardon of ſinne, and that it is a thing cannot be had. Both theſe principles, though contrary to each other, make men careleſſe in looking after pardon, and in taking paines to get *iniquity taken away*. Who will be anxious, ſollicitous, induſtrious? who will take care and paines all the dayes of his life to be getting that, hee may have when he will for five words ſpeaking? Who againe will beſtow time and paines about that which hee conceives impoſſible to bee effected. No man will ſet a teame of horſe to remove a feather, becauſe when hee liſt hee can remove it with a ſlight puffe of his breath: No man alſo will ſet a teame of horſe to remove a mountain, becauſe he knowes it is an impoſſibility: So that whileſt men either conceive it ſo eaſie to bee had, or ſo impoſſible to be had, it layes a bed all cares and endeavours after pardon. Therefore on the contrary we muſt know theſe two things. *Firſt*, that it is not ſo eaſie a thing to get pardon, as men imagine; it is an hard thing

thing to get pardon. *Secondly*, that though it be hard, yet it is poſſible, and may be had. It is hard, yet poſſible; it is poſſible, and yet hard; and hardneſſe of obtaining and poſſibility, are the two quickners of cares and endeavours, to obtaine any good thing.

Firſt, then wee muſt learne that it is not ſo eaſie a thing to get a pardon, but that the worke is a difficult, and an hard worke. A worke that a man muſt tug, and ſweat at, that will coſt him a great deale of care, a great deale of trouble and contention of ſpirit, a great deale of paines and diligence, before it can be brought about. 1.

That it is not ſo eaſie a thing as men dreame of, to get the pardon of ſinne, appeares by that ſpeech of *Peters* to *Simon Magus*, *Act.* 8. 22. *Repent thee of this wickedneſſe, if perhaps the thought of thine heart may be forgiven thee.* Hee doth not intimate an impoſſibility of getting his pardon, for then why ſhould hee preſcribe him a courſe to ſeeke it; if hee had meant it had beene impoſ-

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ſible, in vaine had hee adviſed him to repent; but his meaning is to ſhew him that his pardon would not eaſily be had, but that it would bean hard, a very hard thing, though a poſſible thing to be obtained; As if he ſhould ſay, I will not deny but it is poſſible, but yet if thou wilt ever have it, it will coſt thee tugging and ſweating for it.

Simon Magus indeede was naught, and therefore his pardon might ſeeme the harder to be gotten, but yet if wee looke upon good men, wee ſhall finde that they have found it hard enough to obtaine See how *David* labours and wreſtles for it, *Pſal* 51.1, 2. *Have mercy. &c. blot out. Waſh mee. Cleanſe me.* This iteration, and ingemination of his ſuite, that hee thus pulls and tugs for it, implies how hard hee found it to get pardon. Leſſe labour and contention of ſpirit would have ſerved the turne if it would ſo eaſily have beene had.

See how difficult a work *Job* found it, *Job* 7. 20, 21. *I have ſinned, and what*

what ſhall I doe unto thee, O thou preſerver of men! I have done what I can to get my pardon, and I am willing to do any thing in the world, what ſhall I doe more than I have done? *And why doeſt thou not pardon my tranſgreſſion, and take away mine iniquity?* Hee had done what hee could, hee had confeſſed, prayed, hee had laboured and ſtriven with all his might, and as yet hee could not get his pardon and the aſſurance of it. *Job* then found it not ſo eaſie a matter to get pardon, as many doe imagine it to be.

Prov. 30. 7, 8. *Agur would beg for his pardon, and labour to get that even to his dying day.* It is a thing, a worke that will take up all a mans life, it will finde him buſineſſe to his dying day, to get the pardon of ſinne. It is a mans whole life time, well ſpent too, if hee ſpeed in that buſineſſe. Alas, if it were a work ſo eaſily done as many dreame, what needed *Agur* have ſpent ſo much time about it? why could hee not follow the world, and follow his luſts, and take his pleaſure as hee ſaw good, then

and then when hee was ready to dye, when hee was at his laſt gaſpe, have fetcht his pardon from Heaven, with a Lord have mercy upon mee? why ſayes he not, One thing I would have of thee, which I will beg when I dye, when I am dying, *Remove from mee all my guilt?* No, *Agur* knew that pardon was not ſo eaſily purchaſed, hee knew it was a great worke, and an hard work and therefore would be ſure to take time enough to doe it; hee ſaw it was worke enough for his *whole life*; and therefore would not make it his worke *at his dying day*, but till his dying day. This one thing ſhewes the difficulty of the pardon of ſinne, to conſider what God doth on his part. On Gods part, for our pardon is required.

1. *Firſt*, not onely mercy and grace, but great and wonderfull grace and mercy, *Pſal.* 51. 1. *Mercy, tender mercies, multitude of tender mercies*, *Pſal.* 86. 5. *Ready to forgive.* I but it is out of mercy that hee forgives. And what will any mercy ſerve the turne? No,

No, *ready to forgive and plenteous in mercy.* So that unto forgiveneſſe is required, not onely mercy, not any ordinary and common mercy, but plenty of mercy. The Apoſtle ſpeakes of the riches of Gods grace, and *Epheſ.* 2. 1. *You hath hee quickned, who were dead in treſpaſſes and in ſinnes.* But whence was it? *verſ:* 4. From *God who is rich in mercy.* Therefore to the pardon of ſinne is required not only grace and mercy, but riches of Grace, riches of Mercy. And God in the pardon of a ſinner, layes forth the riches of his mercy, the riches of his grace. When a rich man gives a poore man an almes, hee gives him ſomewhat of his riches, but brings not out his whole riches, layes not out his treaſures upon him. *Riches is an abundance of things pretious.* But now God in pardoning a ſinner layes out his treaſures and riches, *Epheſ.* 2. 7. *That hee might ſhew the exceeding riches of his grace.* Now ſome pence, ſome ſhillings are not ſo hard to be had, common mercies of food and rayment, preſervation, theſe be but

penny

penny mercies, *ſhilling* mercies, but pardon of ſinne that is *riches of Grace*: And it is not ſo eaſie to get riches of mercy in *pardon*, as it is to get the *penny* mercies of *food* and *rayment*. Is it thinke wee ſo eaſie a thing to get multitude of mercies, plenty of mercy, riches and treaſures of grace which are to be brought forth, and laid out in the pardon of ſinne?

2. *Secondly*, not onely power and might, but his infinite power, his Almighty power, *Pſal.* 99. 8. *Deus fortis, &, condonans eis*, not onely is hee a mercifull God forgiving, but hee is a ſtrong God in forgiving, not onely his *infinite mercy*, but his *infinite power* is required, and hath a concurrence in the pardon of ſinne. And therefore ſee *Pſal.* 86. 5. 8. *No God like him, no works like his*; as being of God, of that infinite power as to pardon ſinne. And therefore hence that ſame *Mich.* 7. 18. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? hee retaineth not his anger for ever, becauſe hee delighteth*

delighteth in mercy. So that to pardon ſinne is as great a worke as to ſhake heaven and earth, yea as to make heaven and earth. Is it an eaſie thing to ſhake heaven and earth? It cannot be done but by an Almighty power; becauſe it cannot be done but by an Almighty power: Therefore it is not an eaſie worke; and therfore by the ſame reaſon no eaſie worke to have ſinne pardoned, becauſe an Almighty power is required thereto.

So then, wee ſee that it is no ſuch eaſie thing to get pardon. Now theſe things are not ſpoken to diſcourage and diſhearten men from ſeeking pardon, but to quicken and awaken men to take paines for it. Slothfull and lazie endeavours will never get things that be hard and difficult. The harder things are to be gotten, the harder muſt men labour to get them. There is no diſcouragement in the difficulty of obtaining pardon, becauſe though it be hard, yet,

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Secondly, theſe falſe principles removed, ſet upon the meanes by which it may be had. And they are theſe: 2.

Firſt, Faith in the blood of Chriſt. There is no pardon to be had without blood. It was the Doctrine of the legall Sacrifices, *Heb.* 9. 22. *Almoſt all things are by Law purged with blood, and without ſhedding of blood is no remiſſion.* And it is not any blood that will ſerve the turne, not the blood of Bulls and Goates, *Heb.* 10. 4. *It is not poſſible* 1.

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that the blood of buls and goats ſhould take away ſinnes. David then might under the Law haue ſoone had his iniquitie taken away: nor yet the blood of men. God neuer appointed men to be ſacrificed as the Heathens did, and as the Idolatrous Iſraelites did, *Pſal.* 106.37, 38. becauſe as impoſsible for mans blood, as goates blood to take away ſin but it muſt bee the *blood of God. Act.* 20. that is the blood of the Lord Chriſt who is God. Remiſsion of ſin is to be had alone by the blood of Chriſt. It is *his blood that waſhes from ſinne*, *Apoc.* 1.5. yea it is *his blood that waſhes white*, *Apoc.* 7.14. God promiſes *to give a white ſtone to him that overcomes*, *Apoc.* 2.17. to give the pardon of ſinne. A man muſt be waſhed in Chriſts blood, and waſhed white in that before hee can have that white ſtone given him. It is then Chriſts blood that takes away iniquity.

But now this blood takes not away unleſſe this blood be applyed. It waſhes white, but yet there muſt be *waſhing* before there can be *whiteneſſe*. There-

Therefore the Apoſtle ſpeakes not onely of blood, but of the *ſprinkling of the blood of Jeſus Chriſt*, 1 *Pet.* 1,2. It is not enough that there be the blood of Chriſt, and that hee hath ſhed it, but there muſt be beſides the ſhedding of it, the ſprinkling of it. Chriſts blood was ſhed upon the Croſſe, and yet all mens ſinnes are not pardoned; and what is the reaſon? Becauſe though his blood were ſhed on the Croſſe, yet that blood is not ſprinkled upon their hearts and conſciences: And pardon muſt be had, not onely from blood ſhed, but from blood ſprinkled. Therefore *David* prayes, *Pſal.* 51. *Purge mee with hyſope*; it was the blood that purged, but yet it was the hyſope that ſprinkled the blood: It muſt be ſprinkled blood that muſt be purging blood: So it muſt be Chriſts blood ſprinkled upon the conſcience that muſt *take away iniquity*. Well, but how comes Chriſts blood to be ſprinkled upon the conſcience? It is true that Chriſt ſprinkles his blood upon a ſinner, *Eze.* 36. 25. *I will ſprinkle cleane water upon*

you, and yee ſhall be cleane; and *Iſa.* 52. 15. *So ſhall hee ſprinkle many Nations*: but yet it is as true, that a ſinner muſt beſprinkle himſelfe alſo. Wee muſt not ſhuffle off all to Chriſt, and ſay, It is hee that muſt ſprinkle us with his blood, and if hee will but ſprinkle me, then my ſinne ſhall be pardoned. But if wee will have our iniquity taken away, wee muſt beſprinkle our ſelves. Lay theſe two Texts together, *Apoc.* 1. 6. *Hee hath waſhed us from our ſinnes in his own blood. Apoc.* 7. 14. *They have waſhed their robes, and made them white in the blood of the Lambe.* So that not onely Chriſt waſhes, but they alſo themſelves waſh with Chriſts blood: And therefore it is that men are called upon to waſh themſelves, *Iſa.* 1. 15. *Waſh you, make you cleane.* It is cleere therefore that ſome way men muſt have an hand in waſhing and ſprinkling themſelves with Chriſts blood, if they will have pardon.

But now, how may a man waſh and beſprinkle himſelfe? That is done by faith and by beleeving in Chriſt. There-

Therefore *Rom.* 3. 25. *through faith in his blood.* Faith is the hand of the ſoule, and the ſoule by faith puts her hand into Chriſts blood, puts her hand into the wounds of Chriſt, takes there of his blood, and beſprinkles her ſelfe, and waſhes, and wrinces off her guilt and defilement. Faith taking Chriſts blood, and beſprinkling the ſoule with it, applying it unto the conſcience, thereby is iniquity taken away, and pardoned.

Zech. 13. 1. *Chriſts blood is a fountaine opened for ſinne, viz.* to take away ſinne and iniquity. God opens that Fountaine, and there is an healing vertue in that Bath to purge and cure the ſoule from guilt. But now though there be an healing vertue in the Bath, yet a man cannot be healed unleſſe hee will goe into the Bath. *When the Angel moved in the waters at the poole of Bethesda, there was ſome healed,* but not *every one that was diſeaſed,* but *hee that firſt ſtept in.* Men might have lyen long enough in the porches of *Bethesda,* looking on the water and motion

and ſtill have beene as leprous and filthy as before, but hee that would be healed muſt ſtep in, muſt plunge himſelfe into the poole. So Chriſts blood that fountaine is opened to take away ſinne, but it is not lying by the fountaine, nor looking onely upon the fountaine, but it is ſtepping into the fountaine, and wrincing, and waſhing in that fountaine that takes away ſinne. Now faith is that by which a man goes into that fountaine, by which hee waſhes and wrinces himſelfe in that fountaine, by which hee plunges and douzes himſelfe in the poole, and ſo gets off his guilt.

Hence it is that in Scripture we are ſaid to have pardon by faith, *Act.* 13. 38. *Through this man is preached unto you.* and ſo offered unto you, *the forgiveneſſe of ſinnes.* I, it is offered to us in him, but how ſhall we come by it? *verſ.* 39. *And by him all that beleeve are juſtified from all things. &c. Matth.* 9. 2. *hee ſeeing their faith, viz.* The palſey mans as well as the other, *ſaid unto the ſicke of the palſey, Sonne be of good*

good comfort thy ſinnes are forgiven thee. Luc. 7. 48, 49, 50. *And hee ſaid unto her, thy ſinnes are forgiven. And they that ſate at meate with him, began to ſay within themſelves, Who is this that forgiveth ſinnes alſo? And hee ſaid to the Woman, Thy faith hath ſaved thee, goe in peace.* There is then the way to get iniquity taken away. Faith layes every beleevers ſinnes upon Chriſt, as upon the ſcape goate, and he as the ſcape goate beares and carries them away into a land of ſeparation. Thus then remiſſion is had by blood, by the blood of Chriſt, by his blood ſhed, by his blood ſprinkled upon us, by faith in his blood, by faith ſprinkling and waſhing us with the blood, by faith applying his blood and merit to our ſelves. So then, if wee would get ſin *taken away*, wee muſt get *faith* in Chriſts blood, and ſtrive, and wreſtle hard to beleeve. It is a very hard thing to beleeve in Chriſts blood. A great many thinke it eaſie to beleeve in Chriſt, and the truth is, that it is eaſie to beleeve as they doe, they come ea-

ſily by their faith that it may well be queſtioned whether they come honeſtly by it or not. As therefore wee ever deſire to have our ſinnes pardoned, ſo never give wee our ſoules reſt till wee have gotten true faith indeed. So long as you live and goe on in your unbeleefe, it is impoſſible to have the pardon of ſinne. *Hee that beleeveth not the wrath of God abideth on him, Joh. 3. ult.* There is no pardon ſo long as under wrath. So long as *in unbeleefe*, ſo long *under wrath, Tit. 1. To the unbeleeving all things are unclean, their conſciences being defiled.* So long then as a man is in unbeleefe, ſo long hee is defiled, becauſe ſinne being not pardoned the guilt thereof defiles his conſcience and his perſon. How many be there that have had the pardon of ſinne preached to them, and offered to them in the Goſpel in the Name of Chriſt, and yet to this day their ſinnes are upon them, and *not taken away?* And what is the reaſon of it? Becauſe they are not ſprinkled with Chriſts blood. And why not? Becauſe they want

want an hand of faith to take the blood of Chriſt which is ſhed, and to ſprinkle it upon their owne conſciences. And ſo for want of faith they have all their ſinnes lye unpardoned upon their ſoules.

2. *Secondly*, repentance for ſin. There is no pardon to be had without repentance. As there is a faith unto life, *Joh.* 6. 47. *Hee that beleeveth on mee hath life*: And *a juſtification of life*, *Rom.* 5. 18. So there is *a repentance unto life*, *Act.* 11. 18. And as the Lord Chriſt is a Saviour, ſo hee is a *Prince*, *Act.* 5. 13. And to what end is hee both? *A Prince and Saviour for to give repentance to Iſrael and forgiveneſſe of ſinne.* Hee indeede gives forgiveneſſe of ſinne, but hee alſo gives repentance, yea and hee gives repentance that he may give pardon: And where hee intends the latter, hee workes the former. *David* begs *to have his iniquity taken away.* God hee promiſes to take away another thing, *Ezek.* 36. 26. *I will take away the ſtony heart out of your fleſh.* It is a ſure thing that they

that will have *iniquity* taken away, muſt have the *ſtony heart* taken away; they that will have the *ſting* taken out of their heart, muſt have the *ſtone* taken out of their heart, hee gives repentance and remiſsion of ſinnes, when he gives remiſsion hee takes away the ſting, when hee gives repentance hee takes away the ſtone; and he firſt takes away the ſtone before hee removes the ſting. And therefore Chriſt joynes both theſe together in the commiſsion hee gives his Apoſtles, *Luc.*24.47 *And that repentance and remiſsion be preached in his Name.* They that preach remiſsion in Chriſts Name, and preach repentance in his Name, they muſt firſt preach *repentance* before they preach *remiſsion.* All to teach that they muſt have repentance that will have remiſsion, and that repentance is a ſpeciall meanes to get the pardon of ſinne.

And therefore wee ſhall ſee that the promiſes of pardon are made to repentance, that when God promiſes to give pardon of ſinne to any hee promiſes

miſes it to ſuch as are ſo conditioned and ſo qualified with repentance. *Zech.* 13. 1. There is the promiſe of *a fountaine that ſhall be opened for ſinne*, that is, to take away the ſinne of *Judah* and *Jeruſalem*. I, but that fountaine is yet unto the Jewes a ſealed fountaine, their iniquity is not taken away, they yet lye under their guilt: But yet there is a promiſe of *a day* when that ſealed fountaine ſhall be broken up, and ſhall be opened. But what day is it? *In that day*. In what day? It hath reference to that which goes before in the former chapter. See *verſ.* 10, 11. &c. *They ſhall looke upon me whom they have pierced*, that is, they ſhall beleeve in Chriſt whom they crucified, *And* upon it *they ſhall mourne for him, &c.* They ſhall repent for that ſinne of the rejection of Chriſt, and the murder of him, *In that day there ſhall be a great mourning in Jeruſalem, &c.* And *in that day ſhall a fountaine be opened to the inhabitants of Jeruſalem.* In that day then that *Jeruſalem* ſhall mourne, *in that day* ſhall the fountaine be opened

to

to *Jeruſalem* for ſinne. *Oh that mine head,* ſayes *Ieremy, were as a fountaine of teares.* When their heads and hearts ſhall be opened as a fountaine of teares to mourne for their ſinnes, then ſhall the fountaine of Chriſts blood be opened for their ſinnes. When they ſhall waſh themſelves in the fountaine of *teares of repentance,* in that day will God waſh them in the fountaine of *Chriſts blood.* The day of repentance is the day of pardon, in that day a ſinner repents, in that day God pardons, and takes away iniquity.

There is no queſtion but the Lord lives by his owne rule which he gives us to live by. The rule hee gives us to live by is that *Luc.* 17. 3, 4. *If hee repent forgive him, if hee treſpaſſe againſt thee ſeven times, yet if he ſay, I repent, you ſhall forgive him.* As upon a brothers repentance wee muſt forgive, ſo upon our repentance God will forgive: Repent and thy brother muſt forgive, and repent, and God will forgive. Alas what are *our mercies* to the *mercies of God?* Gods mercies are an Ocean

cean, a boundleſſe bottomleſſe ſea of mercies, our mercies are but ſmall drops out of this Sea. Now if God do binde us that have but poore, ſmall, and a few drops to be thus mercifull, as upon repentance to forgive them, then ſurely the Lord whoſe mercies are as the waters of the Sea, that cover the earth, upon our repentance will give us pardon, or elſe our drops ſhould do more than his Sea, and hee ſhould binde us to doe more with our drops of water, then hee will doe with his whole Sea. Surely as mans power, wiſdome, juſtice, cannot exceed Gods, ſo neither can mans mercies and compaſſions goe beyond his. He that will have a treſpaſſer againſt man pardoned upon his repentance before man, hee will pardon a treſpaſſer againſt God upon his repentance before him.

To this purpoſe alſo are thoſe promiſes, *Iſa.* 1.16,17,18. *Come now, &c.* Now: When? *Waſh you make you cleane, &c.* and then *come, and though your ſinnes be as Scarlet, &c.* Scarlet is

a deepe dye, a dye that will hold, a dye that will not eaſily be fetcht out, not eaſily made white: And yet God promiſes to turne ſcarlet colour into ſnow colour, ſcarlet into white. It is eaſie to turne white into ſcarlet, but not ſo eaſie to turne ſcarlet into white. And yet God will doe it. Hee will waſh them with the ſcarlet blood of Chriſt, and that ſhall turne their ſcarlet into white. Other blood dyes and ſtaines what is waſhed in it, but Chriſts blood takes out ſtaines, and makes white, *Apoc.* 7.14. *Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lambe.* I, but when will God thus change their ſcarlet white, when will hee take away their iniquity? Then when they were waſhed and made cleane, &c. Upon the condition of their repentance hee would give them the pardon of their ſinnes. And upon the ſame condition is the ſame promiſe; *Iſa.* 55.7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him returne*

unto

unto the Lord, and hee will have mercy upon him, and to our God, for hee will abundantly pardon; hee will multiply to pardon.

And wee finde that God upon ſuch condition hath made good his promiſe, *Pſal.* 32. 5. *I acknewledged my ſinne unto thee: and mine iniquity have I not hid: I ſaid, I will confeſſe my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſinne.* That is, I did repent and humble my ſoule in the confeſsion of my ſinne, and thou forgaveſt the iniquity of my ſinne: Not that repentance fetches in pardon by way of merit, as monie buyes pardons at *Rome*, nor yet that repentance layes hold on pardon, which is the worke of faith alone. But for two reaſons pardon followes upon repentance.

Firſt, Becauſe the faith that lookes on Chriſts blood, lookes at the ſame time on its owne ſinne, and every beleeving ſinner is at the ſame time a repenting ſinner, *Zech.* 12. 10. *They ſhall ſee him whom they have pierced, and they ſhall mourne.* So that faith not onely

onely ſees Chriſt, but ſees him pierced, pierced by its owne ſinne. They not onely ſee Chriſt pierced, but Chriſt who they themſelves have pierced: They ſee him, and mourne: *Faith* lookes upon him with a *mourning eye.* The faith that lookes upon Chriſt is a repenting faith, and never repents and mournes more, then when it lookes moſt on Chriſt. So that repentance being ſo neceſſary attendant upon faith, therefore the promiſe of remiſsion is made to repentance.

2. *Secondly*, the want of aſſurance of pardon doth no leſſe diſquiet the heart then the want of pardon it ſelfe. Now ſuppoſe a man upon his faith have his pardon, yet hee cannot bee aſſured of it till hee doe repent. Upon repentance God gives the aſſurance, and ſeales it to the conſcience: And therefore upon repentance it is that pardon is promiſed.

So then, would wee have the pardon of ſinne, would wee have iniquity taken away? See then what is to be done.

done. As thou wouldeſt have *pardon*, ſo fall cloſe to the taske of *repentance*: So humble thy ſelfe for thy ſinnes, mourne and be in bitterneſſe of ſpirit; judge thy ſelfe and turne from thy ſinnes, and God will then ſhew mercy to thee in thy pardon. So long as thou liveſt and lyeſt in thy ſinnes, and goeſt on in thine impenitency and hardneſſe of heart, thou canſt not have the pardon, nor the hope of pardon of thy ſinne.

You have many that hope their ſins are pardoned, and that God hath taken away their injquity; and why ſo? Why they thanke God they beleeve in Chriſt, and that with all their hearts. It is well if they doe ſo. But yet they that will have pardon muſt *repent* as well as *beleeve*: You thanke God you beleeve, but in the meane time where is your repentance. *Though I had all faith ſo as I could remove mountaines, and yet have not love, I am nothing*, 1 *Cor.* 13.2. So in this caſe, though thou hadſt all faith ſo as thou couldeſt remove mountaines, yet if you want repen-

tanee,

tance, in this caſe thou art nothing; thou haſt not, nor canſt have any pardon at Gods hand. Thou ſayeſt thou beleeveſt, and therefore thou hopeſt thou haſt thy pardon. I, but the faith that helpes to pardon, is a *repenting* and a *mourning* faith. Thy faith is no ſuch faith. Thou ſayeſt thou beleeveſt; I, but yet thou art a drunkard, a ſwearer, an uncleane, a covetous perſon. Thy faith is a ſwearing faith, thy faith is a drunken faith, thy faith is a whoring faith, a covetous faith. Now doeſt thou thinke that a whoring, drunken, ſwearing faith, is a faith that will help thee to the pardon of thy ſinne? No ſuch matter. *In that day a fountaine ſhall be opened for ſinne, Zech.* 13. 1. But in what day? *They ſhall ſee him whom they have pierced, and they ſhall mourne and be in bitterneſſe.* Not ſimply in that day when they have a faith to ſee him, but in that day when they ſhall ſee him, and mourne for him; the promiſe is not made to any faith, but to a mourning faith, to a repenting faith. Doe but marke that paſſage, *Act.* 8. 13.

Then

Then Simon himſelfe beleeved alſo, yea and was baptized, and continued, and kept company with Philip. Here was a faith that *Simon Magus* had: But ſee *verſ.* 22. *Repent thee of this thy wickedneſſe, if perhaps the thought of thine heart may be forgiven thee*, and *verſ.* 23. Therefore there is a faith that men may have, and yet they may be guilty of wickedneſſe, there is a faith that men may have, and yet be in the gall of bitterneſſe, yet be in the bonds of iniquity: And ſuch a faith will not ſerve for pardon, but if men will have pardon, they muſt repent of their wickedneſſe: The faith that muſt helpe to the pardon of ſinne, muſt be a repenting faith. And though thou talke of faith, whileſt thine heart akes, yet if thy faith be not a mourning, repenting faith, thy ſinnes are not pardoned, thine iniquity is not taken away, *Apoc.* 2. 17. *To him that overcomes I will give a white ſtone*, that is, I will give him the pardon of his ſinne, as a white ſtone was a token of abſolution and diſcharge to a man queſtioned for his

life. So long as men live in their ſins, they are all blacke and filthy, they are Ethiopians in their blacke skins. Doe you thinke that God will give the white ſtones to ſuch as have blacke ſoules? They muſt be white that will have the white ſtone. How ſhall men become white? *Dan.* 11. 39. *They ſhall be afflicted*, that they may bee brought to *repentance*, and *ſo be made white*. Repentance makes white, and when men are made white by repentance, then God gives them the white ſtone, ſeales to them the pardon of their ſinnes. Therefore as ever wee deſire to get the pardon of ſinne, ſo be wee humbled, and repent for ſinne.

Vſe 2. *Secondly*, if pardon of ſinne bee a thing ſo much to be looked after, and of ſuch concernement, then give thy ſoule no reſt till thou haſt gotten aſſurance of the pardon of ſinne, and till thou knoweſt that thy ſinne is *taken away*. For God doth not onely pardon ſinne, but God aſſures a ſinner of his pardon, not onely gives but ſeales a pardon,

pardon, and this is properly the white ſtone, the ſeale and token of abſolution and pardon. What is a man the better for a pardon if he know it not? A condemned Malefactor may have a pardon, but ſo long as hee knowes it not, he is in as much feare and perplexity of ſpirit, as another Malefactour that hath none: There is no difference betweene them in regard of *quiet* and *peace* of ſpirit. Therefore the Lord not onely pardons ſinners, but when hee pardons them, hee makes it known unto them, and aſſures their conſciences of it, that ſo they may not onely have *pardon*, but *peace* and *joy* of ſpirit. Doe but conſider that Text, *Zech.* 3. 3, 4. *Joſhua was there cloathed with filthy garments, and ſtood before the Angel,* before Chriſt; and *verſ.* 4. Chriſt ſpeakes twice, hee ſpeakes to them that ſtood by, and to *Ioſhua* himſelfe. *To them that ſtood by, hee ſaid, Take away the filthy garments from him.* It is my will and pleaſure that *Ioſhua's* ſins be taken away and pardoned. That's happy for *Ioſhua*: But is that all? No,

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he ſpeakes a ſecond time. *And unto him he ſaid*, not only unto them that ſtood by, but unto him, unto *Ioſhua* hee ſaid, *Behold I have cauſed thine iniquity to paſſe from thee.* So that Chriſt doth not onely *pardon* a ſinner, but gives the pardoned ſinner *aſſurance* of it. There is not onely a ſentence of abſolution pronounced in the Court of *Heaven* before thoſe that ſtand before Chriſt, but a ſentence of abſolution pronounced in the Court of *Conſcience.* Hee not onely ſayes to them that ſtood before him, *Ioſhuaes* ſinne is pardoned, but hee ſayes to *Ioſhua* himſelfe, and unto him he ſaid, *Ioſhua* thy ſinne is pardoned, as to the *palſey man*, *Be of good comfort*, *thy ſinnes are forgiven thee.* Therefore ſhould we not onely labour for pardon, but for the knowledge of it, for thereupon lyes our peace and comfort.

Queſt. How may a man know then that his ſinne is pardoned.

Anſw. Beſides the ſecret teſtimony and witneſſe of Gods Spirit ſealing a mans pardon to him in the very

acts

acts of holy duties and Ordinances, it may be knowne by theſe things:

Firſt, by the mortification of ſinne, and the taking away the reigning power thereof. There is in ſinne a double *power*: There is a *condemning* power, and there is a *commanding* power, by wch it rules and reigns in a mans heart, ſo as hee is under the obedience of it. There is the *guilt* of ſinne, and there is the *dominion* of ſinne, that by which it rules in the hearts and lives of men: of the firſt yee have mention, *Rom.* 3. 19. *That all the world may become guilty before God.* Of the ſecond, *Rom.* 6. 14. *Sinne ſhall not have dominion over you.* The guilt is the damning power, and the dominion is the reigning power. Now *David* here prayes, *Take away the iniquity of thy ſervant*; that is, pardon my ſinne. Now pardon of ſinne ſtands in the taking away of the damning and condemning power, and when a man knowes that the damning and condemning power of his ſinne is taken away, then hee may know that his ſinne is pardoned. But how ſhall a 1.

man know that the damning power of ſinne is taken away? Then is the damning power taken away when the reigning power is taken away: Then is the *condemning* power taken away when the *commanding* power is taken away: Then is the guilt taken away, when the dominion is taken away. Whereſoever ſinne is pardoned, it is ſinne ſubdued, it is ſinne mortified, it is ſinne forſaken, and caſt off: So that if a man know his ſinne to be mortified, ſubdued, and know himſelfe delivered from the reigning and commanding power of it, hee may be confident in it that hee is delivered from the damning power of it.

Juſtification is called *the Juſtification of life, Rom.* 5. 18. As it is a Juſtification of life, ſo it may be called *a juſtification of Death.* A juſtification of life to a mans *perſon* that is pardoned, a juſtification of death to a mans *ſinne* when hee is pardoned, becauſe upon the juſtification of a mans perſon followes neceſſarily the mortification of a mans luſts: And ſo pardoned ſinne

is

is deaded ſinne. Sinne no ſooner loſes the *Sword* to kill, but it loſes the *Scepter* to rule: and therefore if the Scepter be loſt, the ſword is loſt. If the dominion be mortified, the guilt is certainely pardoned, for all dominion flowes from guilt, and it is the condemning power that enables ſin with a commanding power: So that if the commanding power be taken away, it is a ſure ſigne that the condemning power is taken away, for otherwiſe the commanding power would remaine in full force and ſtrength.

See *Mic.* 7. 18, 19. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy. He will turne againe, he will have compaſſion on us: he will ſubdue our iniquities, and thou wilt caſt all their ſinnes into the depths of the Sea.* Marke then where God pardons iniquity, and caſts ſinnes into the depths of the Sea, there hee alwayes ſubdues iniquity: And there-

man know that the damning power of ſinne is taken away? Then is the damning power taken away when the reigning power is taken away: Then is the *condemning* power taken away when the *commanding* power is taken away: Then is the guilt taken away, when the dominion is taken away. Whereſoever ſinne is pardoned, it is ſinne ſubdued, it is ſinne mortified, it is ſinne forſaken, and caſt off: So that if a man know his ſinne to be mortified, ſubdued, and know himſelfe delivered from the reigning and commanding power of it, hee may be confident in it that hee is delivered from the damning power of it.

Juſtification is called *the Juſtification of life, Rom.* 5. 18. As it is a Juſtification of life, ſo it may be called *a juſtification of Death.* A juſtification of life to a mans *perſon* that is pardoned, a juſtification of death to a mans *ſinne* when hee is pardoned, becauſe upon the juſtification of a mans perſon followes neceſſarily the mortification of a mans luſts: And ſo pardoned ſinne

is

is deaded ſinne. Sinne no ſooner loſes the *Sword* to kill, but it loſes the *Scepter* to rule: and therefore if the Scepter be loſt, the ſword is loſt. If the dominion be mortified, the guilt is certainely pardoned, for all dominion flowes from guilt, and it is the condemning power that enables ſin with a commanding power: So that if the commanding power be taken away, it is a ſure ſigne that the condemning power is taken away, for otherwiſe the commanding power would remaine in full force and ſtrength.

See *Mic.* 7. 18, 19. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy. He will turne againe, he will have compaſſion on us: he will ſubdue our iniquities, and thou wilt caſt all their ſinnes into the depths of the Sea.* Marke then where God pardons iniquity, and caſts ſinnes into the depths of the Sea, there hee alwayes ſubdues iniquity: And there-

fore where iniquity is ſubdued, there iniquity is pardoned.

Lay together thoſe two Texts, *Rom.* 11. 26. *He ſhall turne ungodlineſſe from Jacob*, that is, hee ſhall take away and pardon the ſin of *Jacob*. But now *Iſa.* 59. 20. the words lye otherwiſe, *Vnto them that turne from tranſgreſſion in Iacob*. This diverſifying of the words teaches thus much: That where ungodlineſſe is turned from men, there men are turned from ungodlineſſe; where mens perſons are *juſtified*, there mens luſts are *mortified*; where God gives men pardon of ſinne, there God gives power againſt ſinne: And ſo alſo where God hath given power, there God hath given pardon; and where men are turned from tranſgreſſion, there ungodlineſſe is turned from them.

Rom. 6. 14. *Sinne ſhall not have dominion over you, for ye are not under the Law*, and ſo under guilt, *but ye are under grace*, you have your ſinnes pardoned through the grace and mercy of God. See then, that ſo long as under the

the Law, and under guilt, ſo long under the dominion of ſinne. That when under grace and ſinne pardoned, then ſinne hath no dominion. And that therefore when men are *not* under the *dominion*, under the commanding power of ſinne, that that is a ſure ſigne they are under *Grace*, their ſinnes are pardoned, and they are freed from the condemning power of them.

Doe but marke that Text, *Levit.* 13. 22, 23. *If it ſpread much abroad in the skin, then unclean, it is a plague.* To teach, that if ſinne reigne, then a man is not pardoned, hee muſt be pronounced uncleane. But in the next verſe. *If the ſpot ſtay in his place, and ſpread not, it is a bile, and the Prieſt ſhall pronounce him cleane.* Strange that a man ſhould have a ſpot, and a burning bile, and yet be pronounced cleane. Why ſo? Becauſe it ſtayes in its place, becauſe it ſpreads not. To teach, that though men may have luſts and corruptions, which are ſpots in the ſoule, yea burning biles, yet if they ſpread not, reigne not, they are not imputed, they

they are pardoned. Therefore where the reigning, ſpreading, commanding power of ſinne is gone, there the condemning power is alſo taken away.

Wouldeſt thou then know whether thy ſinnes be taken away or no? Looke into thine heart, into thy luſts, into thy life. Are thine iniquities ſubdued: Art thou turned from tranſgreſſion: Art thou free from the dominion of thy luſts? Luſts thou haſt, but yet they are but *burning biles*, they be ſpots, *but they ſtay in their place*, they doe not *ſpread*: Are thy luſts mortified? be of good comfort, thy perſon is juſtified. Is the commanding power taken away? be of good comfort, the condemning power is taken away. This ſayes unto thee, as Chriſt to *Ioſhua*, I have paſſed by thine iniquity. But by this may many ſee that their ſinnes are not pardoned. If pardoned, why under the power of habitu ill covetouſneſſe, drunkenneſſe, uncleanneſſe? How is it that thy looſe luſts have ſuch command over thee. Thy luſts

luſts ſubdue thee, they are not ſubdued, therefore not pardoned. The ſpot ſpreads much abroad in thy skin, it is not a large bile, it is a plague. Thou art undone, thou art in thy guilt, thy ſinne is unpardoned.

Apoc. 1. 5, 6. They who are *waſhed in Chriſts blood are made Kings and Prieſts.* They that are pardoned, have their iniquities ſo ſubdued, that they reigne over as *Kings*, and ſacrifice the bed of ſinne in mortification as *Prieſts.* But now if ſinne and luſt be the King, and that reigne over thee, that be the King and thou be the ſlave and the drudge, then art thou not waſhed in Chriſts blood, then are not thy ſinnes pardoned. Take it for a ſure truth, that ſinne *unmortified* is ſinne *unpardoned.* Sinne in the throne is ſinne unforgiven.

Secondly, By the ſanctification of a mans heart and ſpirit. When God takes away iniquity, hee furniſhes that man with all ſanctifying graces of his Spirit. *Zech.* 3, 4. *I have cauſed thine iniquity to paſſe from thee.* There is the pardon 2.

pardon of ſinne, *And I will cloath thee with change of rayment*, I will furniſh thee with the graces of ſanctification. That as *Ezek.* 16. 9, 10, 11. *Then waſhed I thee with water: yea, I throughly waſhed away thy blood from thee, and anointed thee with oyle. I cloathed thee alſo with broidered worke, and ſhod thee with Badgers skin, and I girded thee about with fine linnen, and I covered thee with ſilke. I decked thee alſo with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke.* So in this caſe. So that whereſoever a man findes true ſanctifying grace in his heart, it is an evidence that his ſinnes are pardoned. The love of Chriſt, and the love of God it is a grace of ſanctification, and therefore it is a ſigne of pardon of ſin. See *Luc.* 7. 47. *Wherefore I ſay unto thee, Her ſinnes which are many, are forgiven, for ſhe loved much: but to whom little is forgiven, the ſame loveth little.* Where the particle, for, is not cauſall, not ſhewing the cauſe of her remiſſion, but onely a ſigne of her remiſſion, *verſ.* 39. The Phariſee findes

findes fault with Chriſt for ſuffering a ſinner to be ſo familiar with him. Chriſts anſwer is, ſhee is no ſinner. He proves it, becauſe her ſinnes were forgiven her; but how proves hee that? *For ſhe loved much:* As if hee ſhould ſay, This grace of love is an evidence that declares her ſinne is pardoned. So 1 *Tim.* 1. 13, 14. *Who was before a blaſphemer, and a perſecutor, and injurious: but I obtained mercy, becauſe I did it ignorantly, in unbeleife. And the grace of our Lord was exceeding abundant, with faith and love, in Chriſt Jeſus.* Therefore as love to God, ſo love to our brethren, and delight in their communion and ſociety is made a ſigne of pardon.

Zech. 3. 9, 10. *I will take away the iniquity of that Land, in one day.* The iniquity of that Land, that is, the guilt of the Churches iniquities, for by the Land of *Canaan* was typified the Church or people of God; and this I will doe in one day, that is, by the alone and all-ſufficient ſacrifice of Chriſt

Chriſt offered up once for ever. *In that day, ſaith the Lord of Hoſts, ſhall ye call every man his neighbour under the Vine, and under the Fig-tree.* In that day, namely, when as the people of God ſhould by that onely ſacrifice ſo offered up to God for ſinne, through the alone juſtification of faith, come to enjoy the true ſpirituall and inward peace themſelves, then ſhould they expreſſe ſo much love and charity towards others, as to call in them who were unconverted, to come and partake of the ſame good with them.

By this try: Is thy love to God, and to Chriſt, and to his Saints? A good ſigne. But on the contray, the unholineſſe of mens hearts and lives, argues how it is with them. To have ſinne pardoned, is to be under grace, *Rom. 6. 14. For yee are not under the Law, but under Grace.* Can a man bee under Grace, and have no grace? Can a man bee under Grace, and graceleſſe? Certainely, graceleſſe perſons

perſons are not under Grace, have not their ſinnes pardoned. Such have never yet aright ſought for, much leſſe obtained the taking away of their iniquity.

FINIS.

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FINIS.

2 AU SB

THE RIGHT EATING AND DIGESTING OF THE WORD.

By IER. DYKE Minister of *Epping* in *Essex*.

HEB. 4. 2.

The Word preached did not profit them, not being mixed with faith in them that heard it.

ROM. 6. 17.

But ye have obeyed from the heart that forme of Doctrine, which was delivered you.

August. in Psal. 141. *Enarrat.*

Unde admoneamus charitatem vestram, ut ea quæ audiendo tanquam ventre memoria conditis rursus revolvendo & cogitando quodammodo ruminetis.

LONDON:
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BRITISH MUSEUM

THE RIGHT EATING AND DIGESTING OF THE WORD.

JER. 15. 16.
Thy words were found by mee, and I did eate them, &c.

THE Prophet complaines *verſ.* 10. of the courſe entertainment that he had amongſt the people; *that hee was a man of contention to the whole earth*, hee was counted a contentious fellow, and ſo hated and

curſed as a man *contentious*. That hath alwayes beene the lot of Gods ſervants, and Saints, to have that imputation laid upon them. A man may ſtrive in his Miniſtery to bring men to repentance, *Gen. 6. My Spirit ſhall ſtrive no longer with man.* Therefore Gods Spirit ſtrives in the Miniſtery of his ſervants whileſt hee ſets them on to make them ſtrive to bring men to God. *And men may ſtrive, and contend earneſtly for the faith once given to the Saints, Iude* 4. And yet this makes not men, men of contention in an ill ſenſe. Indeed the world counts ſuch contentious men: But who they be that truly deſerve that cenſure wee ſee, *Rom.* 2. 8. *But unto them that are contentious, and doe not obey the truth, but obey unrighteouſneſſe, indignation, and wrath.* Therefore ſuch as doe not obey the truth, but obey unrighteouſneſſe, they are the contentious perſons. Well, but yet the Prophet muſt goe for a contentious man, and ſo a man odious. What's the matter? It may be hee was an uſurious oppreſſor,

and

and therefore contentious and curſed. Hee purges himſelfe from that, *verſ.* 10. *I have neither lent on uſury, nor have men lent to mee on uſury* Therefore it muſt be ſomewhat elſe. Hee therefore layes downe the true cauſe why hee was ſo judged, and ſo hated: And that in theſe words, *verſ.* 15. latter end, *Know that for thy ſake I have ſuffered rebuke.* What ever is pretended, yet Lord this is the true cauſe. It is for thy ſake alone that I am thus odious. And that hee opens more particularly, *verſ.* 16. for thy ſake it is, for *thy words were found by mee, and I did eate them.* I have beene faithfull when I found what thy word and will was, to diſperſe and practiſe it, and hence is all this adoe, therefore the clamours and curſes are againſt mee. Becauſe I eate thy Word, therefore it is that they are ready to eate up mee, and to devoure mee. That is the dependance of theſe words. And wee may take this by the way from it. *That the true ground of all clamours, curſes, reproaches againſt Gods ſervants, is nothing elſe but*

this, their conſcientious and cloſe walking with God, and walking by the rule of his Word. Pſal. 69. 7, 8, 9. For thy ſake I have borne reproach: ſhame hath covered my face. I am become a ſtranger unto my brethren, and an alient unto my mothers children. For the zeale of thine houſe hath eaten me up: and the reproaches of them that reproached thee, are fallen upon mee. Becauſe the word is eaten by them, or they eaten up with zeale for God and his Word, therefore is the world ready to eat them.

For the words themſelves, and their ſenſe. *Thy words were found by mee*, that is, thou didſt reveale and make known thy Word and will to mee. *And I did eate them.* It is a *metaphor* by which hee expreſſes with what readineſſe and forwardneſſe hee received the Word either to diſperſe it to others, or for his owne practiſe and obedience, *viz.* with ſuch readineſſe and affection, as an hungry man would doe his meate, I was as willing to diſperſe, and obey thy Word, as if thou hadſt commanded mee to have eaten meat when hungry.

And

And ſo the point is.

Doct. *That the Word of God found by us, made knowne to us, muſt be eaten of us.* It is not enough to heare the Word, to reade the Word, but wee muſt eate the Word. That which *Ezekiel* and *John* did in a ſpeciall caſe peculiar to them, that muſt wee all doe; *Eze.* 3. 1, 2, 3. *Moreover, he ſaid unto me, Sonne of man, eat that thou findeſt: eate this roule, and goe, ſpeake unto the houſe of Iſrael. So I opened my mouth, and hee cauſed me to eate that roule. And he ſaid unto me, Sonne of man, cauſe thy belly to eate, and fill thy bowels with this roule that I give thee. Then did I eate it, and it was in my mouth, as hony for ſweetneſſe.* So *John*, *Apoc.* 10. 9. *And I went unto the Angel, and ſaid unto him, Give mee the little Booke. And hee ſaid unto mee, Take it and eate it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth as ſweet as honey.* So wee, when we finde the Word muſt eate it. There muſt be a manducation, a comeſtion of the Word.

As the body hath its food, ſo the

ſoule alſo. Now for the body, it is not enough to ſee food, and looke upon it, nor to feele food, and to handle it, nor to ſmell food, but if the body will be nouriſhed and maintained in life, it muſt eate food, and take it in; ſo likewiſe the ſoule *having* its food, and the Word *being* its food, it is not enough to heare it, and receive it in at the eare, but it muſt alſo eate it, and take it in at the mouth.

The Word is *milk*, 1 *Pet.* 2. 2. 1 *Cor.* 3. 2. *I have fed you with milke*: Therefore not enough for men to have milke amongſt them, but they muſt be fed with it, and they muſt feed upon it. And how can men feed unleſſe they eate?

The Word is *bread*, *Amos* 8. 11. *A famine not of bread, but of the Word*, that is, a famine not of bodily, but of ſpirituall bread: Therefore it is ſpirituall bread. And what more uſuall then this Scripture phraſe of eating bread. Bread is appointed, and made for that uſe and end to be eaten. Bread may be in the houſe, may be on the table, may

may be in a mans hand, and yet if a man eate it not, hee is never the fatter, nor fuller, nothing can ſatisfie a mans hunger, or keep life up, but the eating of bread.

The Word is *hony*, *Pſal.* 119. 103. And of this hony may it bee ſaid as *Prov.* 25. 16. *Haſt thou found Hony? eat ſo much as is ſufficient for thee:* or as *Prov.* 24. 13, 14. *My ſon, eat thou hony becauſe it is good, and the hony combe, which is ſweet to thy taſte. So ſhall the knowledge of wiſdome be unto thy ſoule: when thou haſt found it, then there ſhall be a reward, and thy expectation ſhall not be cut off.* As wee ſee *Samſon*, *Judg.* 14. 8, 9. *When he found hony in the carkeyſe of the Lion, he took thereof in his hands, and he went on eating.* So when wee finde this hony, it is not onely to be lookt on, gazed on, wondred at, talkt of, but to be eaten.

Ier. 3. 15. *That ſhall feed you.* Therefore the Word is to be fed upon, and to be eaten, elſe how fed? See *Iſa.* 55. 1, 2. *Buy and eate*: what is that? *verſ.* 2. *hearken and eat.* Therefore the word

word muſt be ſo hearkned unto as muſt be eaten. When God gives the Miniſtery of the Word hee makes that good. *Hoſ.* 11. 4. *I laid meat unto them.* And when hee layes meat to us, hee lookes wee ſhould eate that meate. And that which wiſdome ſpeakes, *Prov.* 9. 5. *Come and eate of my bread*, may without any great forcing be applyed unto this particular, for that bread there ſpoken of is offered in the Miniſtery of the Word.

Now for the better conceiving of this duty, conſider ſuch particulars as this metaphor implyes. Conſider wherein this *eating* ſtands. It ſtands in theſe things.

1. *Firſt*, in an appetite unto, and a deſire after the word. Unto eating is required an appetite and a ſtomacke, it is mens appetites and hunger that ſets them on eating: A man cares not for eating unleſſe his appetite and ſtomack be up, unleſſe hee be hungry. So this eating of the word implyes an *appetite* and a *ſtomacke* to it. When God ſets this food before us, wee ſhould have our

our ſpirituall appetite, and come to it with *ſharpe ſet* ſtomackes, 1 *Pet.* 2. 2. *As new borne babes deſire the ſincere milke of the Word.* And ſuch an appetite had *Iob* to the Word, *Iob* 23. 12. *I have eſteemed the words of his mouth more then my neceſſary food.* Hee had it in ſuch eſteeme that he deſired it more, and had a ſtronger appetite to it then to his neceſſary food, not onely then he had to his dainties and ſuperfluities, but more then to his neceſſary ſubſtantiall food, without which hee could not well live and ſubſiſt. Such was *Davids* appetite, *Pſal.* 119. 20. *Mine heart breakes for the longing, &c.* and that not at ſome fits, *but at all times.* This good cheere never came amiſſe to him, his ſtomacke was ever good, hee could at any time *eate*, and fall *heartily* to.

And thus did they eate the Word, *Mar.* 3. 20. when they had ſuch an earneſt appetite to eate the Word that Chriſt and his Diſciples had not leaſure *ſo much as to eate bread.*

Secondly, In a taſte and reliſhing of the 2.

the Word. Men eate to be nouriſhed, now thoſe things that have no taſte in them they nouriſh not, chaffe, ſtraw, ſtickes have no taſte in them, and therefore wee eate them not, becauſe they will not nouriſh us. *Is there any taſte in the white of an egge? Job 6. 6.* And therefore having no ſavour or taſte in it, of it ſelfe yeelds little nouriſhment. Yea though a man doe eate ſavoury meate, yet if his taſte were gone, would it doe him good? In Philoſophy ſome ſenſes are of *commodity*, as hearing, ſeeing, ſmelling, a man may be without theſe, but not ſo commodiouſly, ſome are ſenſes of *neceſsity*, as taſting and feeling, without theſe a man cannot live at all. Indeed in Divinity all ſenſes are ſenſes of *neceſsity*. Seeing the Word a ſenſe of neceſſity, *Jer. 2. 31. O generation ſee the Word of the Lord.* Hearing a ſenſe of neceſſity, *Rom. 10. Faith comes by hearing.* And ſpecially taſting, *1 Pet. 2. 2, 3. As new born babes deſire the ſincere milke of the Word, that yee may grow thereby, if ſo be yee have taſted that the Lord is gracious. Heb. 6.*

Heb. 6. *If they have taſted the good word of God.* And this taſting is comprehended under eating, for then doth a man taſte his meate when hee eates it. There is a queſtion, *Job* 12. 11. *Doth not the eare try words? and the mouth taſte his meate?* And an anſwer to it, *Job* 34. 3. *The eare tryeth words, as the mouth taſteth meate.* Looke as in eating the mouth taſteth meate, ſo in hearing the word, and in eating of it, the ſoule takes the ſweetneſſe of it. Thus *David* eates the word, *Pſal.* 119. 103. *How ſweet are thy words unto my taſte, ſweeter then hony to my mouth.* *David* did eate the word, and in eating taſted the ſweetneſſe of it.

3. *Thirdly*, In a delight and pleaſure in it. There is a naturall and lawfull delight and pleaſure that a man takes in eating, which ariſes from the taſte of his meates. The ſweetneſſe and goodneſſe of meate taſted in the eating of it, doth give a man a great deale of contentment and cheering, *Nehem.* 9. 25. *They did eate, and delighted themſelves in thy great goodneſſe, viz.* that good-

goodneſſe of Gods which they taſted in the goodneſſe of the creature: That goodneſſe of the creature which cauſed a gladneſſe in their hearts, *Act.* 17. *He fills our hearts with food and gladneſſe.* So when wee are commanded to eate the word, it is required that wee heare, receive, and obey it with a delight and gladneſſe of heart. So did the Prophet eate it here, *I did eate them, and thy Word was unto me the joy and rejoycing of mine heart.* No man takes more joy and delight in eating his food, then I doe in the *hearing* and *doing* thy Word.

4 *Fourthly*, in chewing the Word by meditation, and ſtudy upon it. A man when hee eates, hee firſt chewes his meate before hee lets it downe. If a man gulpe or ſwallow his meat downe whole, hee cannot be ſaid properly to eate. In eating, the teeth muſt doe their office in grinding, and chewing it, and ſo preparing it for the ſtomacke. So this eating implyes the duty of ſerious ſtudy, and meditation upon the Word heard. *The beaſts that did not chew*

chew the cud were not cleane. In the eating of the Word, this chewing of it by meditation is a ſpeciall thing required. There is a three-fold uſe of chewing our meate in eating of it.

Firſt, the grinding and chewing of the meate with our teeth expreſſes and cruſhes forth the juyce and ſucculency of it, and ſo makes a man taſte and reliſh the ſweetneſſe of it, and makes him take the more delight in eating his meate. A man that ſwallowes his meate whole doth not taſte that ſweetneſſe and ſavourineſſe in it, becauſe the ſucculency of it is not cruſhed forth. So meditation, and chewing the word it wrings and cruſhes forth the ſavory ſucculency of the word. A man that barely heares the Word, and ſwallowes down a whole Sermon at once, and never takes it in pieces, nor chewes it by meditation, feeles nor taſtes not that ſavorous delicacy and ſweetneſſe in the word that others doe that chew it by meditation: And hee is *Davids* bleſſed man, *Pſal.* 1, 2. *Whoſe delight* 1.

is

is in the Law of the Lord, &c.

2. *Secondly*, grinding and chewing the meate fits it for digeſtion and concoction: Chewing facilitates concoction. Chewed meate is ſooner and eaſilier digeſted then meate ſwallowed whole. Meate ſwallowed whole is unwholſome, it makes the breath unſavoury, it makes concoction the harder and the ſlower. And ſo meditation prepares the word for ſpirituall digeſtion. The word chewed when it is eaten, is the eaſier brought into practiſe.

3. *Thirdly*, chewing meate prevents dangers, there may be pinnes, ſtones, yea poyſon in a mans meate, and when a man ſwallowes his meate whole, all theſe may goe downe undiſcerned, but when a man chewes his meate, he preſently findes ſuch offenſive things, and puts them out, and ſo ſaves the choaking and poyſoning. Nay, though neither pinnes nor poyſon in a mans meat, yet the ſwallowing of his meate whole, may choake him, and make him miſcarry. When men after hearing

ring doe chew the cud by meditation, they come to diſcerne, and finde out many things, which if they were let downe, might choake and poyſon the ſoule.

This then is a maine duty in the eating of the word to chew it. The word is not rightly and kindly eaten when it is not chewed: Therefore is not the ſweetneſſe of the Word taſted, therefore is not the Word ſo kindly digeſted, therefore are many choaked and poyſoned, becauſe it is ſwallowed whole without chewing. One of the Symptomes, or *in commoda ſenectutis, Eccleſ. 12. 3. 16. The grinders ceaſe becauſe they are few*, was the margent rules, *the grinders faile becauſe they grinde little.* And ſo in this caſe, a great deale of miſcarriage is in this kinde, becauſe men altogether uſe their eares, and not their teeth, the grinders faile, and they grinde little, their is much hearing, but there is little meditation.

Fifthly, In ſwallowing and letting downe the Word. If a man doe take 5.

meat into his mouth, and chew it, yet if hee ſwallow it not downe, but put it forth againe, hee cannot be ſaid to eate. Neither chewing without ſwallowing, nor ſwallowing without chewing is properly eating, but in eating there muſt be both chewing and ſwallowing. So in the eating of the word, it muſt not onely be heard, taſted, chewed, but it muſt be let downe and ſwallowed, *Luc.* 9. 44. *Let theſe ſayings ſinke downe into your eares*, and ſo downe into your hearts. So muſt the Word be eaten, as *Ezekiel* was to eate the roule, *Ezek.* 3. 1. *Sonne of man eate that thou findeſt, eate this roule.* I, but how muſt hee eate it? would it ſerve to take it into his mouth? *verſ.* 2. *So I opened my mouth, and he cauſed me to eate the roule.* Well, but would the opening of his mouth, and eating it with his mouth ſerve the turne? No, *verſ.* 3. *Sonne of man cauſe thy belly to eate, fill thy bowels with this roule that I give thee.* So in the eating of the Word delivered to us, it is not enough to take it into our mouths, but we muſt

ſwallow

ſwallow it downe, cauſe our belly to eate it, and not onely fill our eares, our heads, & memories, but we muſt fil our bellies, and our bowels with it. This is done when wee not onely heare and meditate upon it, but when it is ſo digeſted, and concocted by us, that wee by obedience and conformity to it even become one vvith it; As vvhen meate is eaten and digeſted, it becomes one vvith the ſubſtance of the body. This point of eating is that, *Rom. 6. 17. Yee have obeyed from the heart that forme of doctrine whereunto ye were delivered.* That looke as meate eaten becomes one with the body, and takes the ſame forme with it; ſo then is the Word eaten when we yeeld ſuch obedience to it, as that we are delivered into the forme of the Word. And this is indeede the maine and principall thing in this eating: And till this be done the Word is not eaten. Many have a conceit that they eate the Word, becauſe they heare, take ſome delight in it, &c. but in the mean while they yeeld not obedience to it, bring

it not into practiſe, it is in their eares, it is in their mouthes, it is in their note Bookes, but it is not in their bellies, and bowels. It is juſt with them as in that caſe with thoſe. *Iſa.* 29. 8. *As an hungry man dreames, and behold he eates* as in his dreame, hee dreames he eates, *but he awakes, and his ſoule is empty.* And ſo many, they dreame they eate, becauſe they heare, &c. but yet their ſoule is empty, and their belly is empty, becauſe they never cauſed their belly to eate, they never filled their bowels, the Word never yet ſanke into their hearts to worke them to obedience to it.

And thus in theſe things ſtands this duty of eating, and this is the duty that wee are to doe. And that we may be ſtirred up to it, conſider theſe motives:

1. *Firſt*, eating the Word, it is both the meanes and the ſigne of ſpiritiuall life. It is the meanes of life. Eating maintaines life, let a man give up eating, and hee muſt give up living; no eating, no life. *Gen.* 47. 15. *Give us bread,*

bread, for why ſhould wee dye in thy preſence? And if they had bread, yet if they did not eate it, if they had kept it in their cupboords, laid it by, and lookt on it, they had dyed nevertheleſſe. It is not the having but the eating of bread that makes men live, *Nehem.* 5. 2. *We tooke up corne, that we may eate and live.* Men may have meat, and may have bread, and yet if they eate it not they may dye. And when once men leave eating, it is a ſigne they are neere dying, *Pſal.* 107. 18. *Their ſoule abhorreth all manner of meate: and they draw neere to the gates of death.* It is a ſigne men are in a dying condition when once they are paſt eating, becauſe eating is the meanes of preſervation of life. So it is here, eating the Word is the meanes of ſpirituall life. The Word is called *the Word of life.* It is called *our life*, *Deut.* 32. 46, 47. and ſo eating the Word is the eating of that which is life, and eating of life the meanes of life. There was an eating by which death entred into the world, *Gen.* 2. 17. *In the day that thou*

eateſt thereof ſurely ſhalt thou dye. But this eating is that by which life comes to us, and in the day that we eate the Word living wee doe live, we have hereby the life of grace, and ſhall be aſſured of the life of glory. They that eate of this bread ſhall live for ever, and not dye at all: That as *Joh.* 6. 48, 49, 50. *I am that bread of life. Your Fathers did eate Manna in the Wildernesse, and are dead. This is the bread which commeth downe from heaven, that a man may eate thereof, and not dye*: So in this caſe. And looke as Chriſt againe ſpeakes of eating himſelfe, *Joh.* 6. 53, 54. *Then Jeſus ſaid unto them, Verely, verely, I ſay unto you, Except ye eate the fleſh of the Sonne of man, and drinke his blood ye have no life in you. Whoſo eateth my fleſh and drinketh my blood, hath everlaſting life, and I will raiſe him up at the laſt day.* So here alſo, for Chriſt is eaten by eating the Word, *Iſa.* 55. 1. *Buy and eate, verſ.* 3. *Heare and you ſhall live. Bleſſed are they that eate bread in the Kingdome of God.* No eating bread in Gods Kingdome, unleſſe firſt wee

eate

eate the Word here. And ſo bleſſed are they that eate the Word, for they ſhall eate bread in the Kingdome of God; They ſhall eate, and live for ever. And as it is a meanes, ſo a ſpirituall life. When men doe eate the Word, it is a ſigne they are alive, and and in ſpirituall health. A dead man cannot eate, onely living men eate, and when men eate and fall hard to their meate, it is a ſigne that they are alive, and their health good. When men can eate, and fall hard to the Word, it is a ſigne that they are in life and health. Therefore as yee would uſe the meanes, as have a ſigne of ſpirituall life, ſo eate the Word.

Secondly, That which moved *Eve* to eate the forbidden fruit, ſhould move us to eate the commanded fruit, *Gen.* 3. 6. *And when the Woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired, to make one wiſe, ſhe tooke of the fruit thereof, and did eate, and gave alſo unto her husband with her, and he did eate.* So here, the word is good, good for food, 2.

it is that which is to be desired to make one wise, therefore let us take thereof, and eate heartily of it. The goodnesse of the Word is that which should move to eate. Good meate tempts men to eate, and though men have no great stomacke, yet if they heare meat commended for good meate, they will eate of it, *Isa.* 55. 2. *Hearken, and eate that which is good.* And it is *Salomons* argument, *Prov.* 4. 1, 2. *Heare yee children the instruction of a father: and attend to know understanding. For I give good doctrine.* Yea and hee presses this duty of eating upon this ground, *Prov.* 24. 13, 14. *My sonne, eate thou hony because it is good, and the hony combe, which is sweet to thy taste. So shall the knowledge of wisdome be unto thy soule: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.* The summe is, As when men finde honey, they doe not forbeare, but will fall to and eate, because they know it is so sweet and good: So when thou findest the Word, fall to and eate that also, for that is good, and that will be

as

as good and sweet to thy soule when thou eatest it.

Thirdly, Men stand much upon the taking and eating the Sacramentall bread, and put not a little in the eating of it, but in the meane time make little regard of eating the Word. They would take it very ill if they should be kept from eating Sacramentall bread, and yet in the meane time willingly and voluntarily abstaine from eating the bread of the Word: Therefore let men know that there is a greater necessity of eating the Word then is of eating the Sacrament. A man may be saved if hee eate not the Sacramen, but a man cannot be saved if hee eate not the Word. It may fall out that a man cannot have the Sacrament, but yet if a man doe eate the Word, in such a case the not eating of the Sacrament shall be no prejudice to him. And besides how ever men conceive of their eating bread in the Sacrament, yet the truth is, that a man is never fit, nor prepared to eate the Sacrament, till hee doe first eate the Word. The 3.

Word

Word not first received, beleeved, and obeyed, a man hath no right to, and shall have no benefit by eating the Sacrament, for he that eates not the word cannot eate Christ in the Sacrament; and what is a man the better for *eating* the Sacrament, if hee *eate* not Christ? *They did all eate of the same spirituall meat, and yet with many of them God was not well pleased.* And why so? becaufe though they did eate Manna a Sacramentall bread, yet they did not eate the Word, and yeeld obedience from the heart to that, 1 *Cor.* 10. 3, 5.

4. *Fourthly*, that which *David* did, wee ought all to doe, *Pfal.* 119. 11. *I have hid thy Word in mine heart.* It is to be hid and kept safe. There is no such way to hide it, and lay it up safe indeed, as to eate it. Bodily bread, as *Bernard* sayes, when it is in the cupboord, it may bee taken away by theeves, eaten of mice, may mould, and be wasted, but when it is eaten it is safe from all such danger: So the Word is never so safely hid as when once it is eaten. After the miracles of the

the loaves, our Saviour bids *gather up the fragments, and see*, sayes he, *that nothing be lost.* The onely way to see that nothing of this bread be lost, is to eate it. It is never lost that is eaten.

First, for Ministers. *Use* 1.

First, if people must eate the Word, then they must give them to eate. How can they eate, that have nothing to eate? *Lam.* 4. 4. *The yonng children aske bread, and no man breaketh it unto them.* In such a case they might aske bread, but they could not eate bread; where bread was not given, bread could not be eaten. Many would eate bread if they had it. And that people have it not, and eate it not, it is the fault of such Ministers as give it not, and breake it not. Many keepe their people at such short commons, that they have not to eate, so farre from having their bellies full, that they get not so much as a *mouthfull.* 1.

Secondly, if people must eate, then as Ministers must give them to eate, so 2.

they

ſo they muſt give them ſuch as they may eate. A man may give bread and meate to be eaten, and yet it may be ſuch ſtuffe as cannot be eaten, *Luc.* 11. 11, 12. *If a ſon ſhall aske bread of any of you that is a father, will he give him a ſtone?* That were the way to choake him, and not to feed him: *Or if he aske a fiſh, will he for a fiſh give him a Serpent?* That were the way to poyſon him, and not to cheriſh him. Men cannot eate ſtones, mens teeth are not able to chew and grinde them, nor their ſtomackes able to digeſt them. A man may preach, and yet preach ſo as people can finde nothing in it that they may eate. Schoole points, and quiddities that tranſcends vulgar capacities are ſtony food, not ſtones turned into bread, as Satan would have Chriſt have done, but rather bread turned into ſtones. *Jer.* 3. 15. *That ſhall feed you with underſtanding.* Therefort that which muſt be eaten muſt be underſtood. Men dare not eate Serpents and Scorpions, who can blame them if they feare to be poyſoned. See how Chriſt

Christ was used, *Psal.* 69. 21. *They gave me also gall for my meat, and in my thirst they gave me vineger to drinke.* And therefore when it was tendred unto him, *Mar.* 15. 23. *They gave it him, but he received it not.* And what wonder if people receive not, and eate not meate mingled with gall, when they are fed with bitter invectives. *Hold fast the forme of sound, or wholsome words.* Now many doe set before people such rotten and unwholsome food, such trash and unsavoury food, and such poysonous stuffe, that it is with people as it was with them, 2 *King.* 4. 40. *As they were eating of the pottage, they cryed out, O man of God, Death is in the pot. And they could not eate thereof.* So it is here, there is coloquintida and wilde goards in the pot, many times a whole lap full, and when there is death in the pot, what wonder that people cannot eate thereof.

Or if men preach truth, yet it is done with such unbeseeming levity and vanity, after such a stage fashion, that there is no nourishing substance in it,

it, *Jer.* 3. 15. *ſhall feed you with knowledge*, with that which ſhall edifie and build you up in knowledge, not with huskes as the prodigall was fed.

Or if truth propounded, yet it is meate ſo negligently dreſt, ſo ſluttiſhly cooked, that the very ſight of it takes away mens ſtomackes, that as *Hophni* and *Phineas* in another caſe *made the people abhoorre and loath the Lords offerings*; ſo many ſo marre the meate in the dreſſing, that men can have no ſtomacke to eate it. So that it may bee ſaid of many Sermons, as the Prophet ſpeakes of thoſe Figges, *Jer.* 24. 2. *And the other basket had very naughty Figges which could not be eaten they were ſo bad.* And as your proverbe is, *God ſends meat, and the Divell ſends Cookes.* So it may be more truely ſaid in this caſe, God ſends meate and gives his Word, but there be many Cookes not of his ſending, that make ſuch rotten meate, ſuch ſlovenly meate, ſuch traſhy meat, ſuch bitter meat, ſuch unſavoury loathſome meat, that it cannot be eaten for badneſſe. Therefore ſince people muſt eate,

eate, let us be carefull to give them to eate, and to give them that they may eate, ſound and ſavoury food, and well and handſomely dreſt.

Secondly, For people. 2.

And ſo the uſe is diverſe.

Firſt, to condemne people for the neglect of this duty, that they doe not fall to and eate when it is ſet before them, *Mal.* 1. 12. *Yee ſay*, as you, *the Table of the Lord is polluted, and the fruit thereof, even his meat is contemptible.* God hee deales bountifully with men; it may be ſaid here, as *Pſal.* 68. 11. *The Lord gave the Word, great was the company of them that publiſhed it.* Wee have had preaching, and Preachers, and this ſpirituall food, Gods plenty, wiſdome cryes out to men, as *Prov.* 9. 5. *Come eate of my bread.* And Chriſt calls upon men, as *Cant.* 5. 1. *Eate O friends, and fall to, and take your filles.* And yet men ſit and looke on, and regard neither this food, nor theſe invitations, but deale with the Lord as *Salomon* wiſhes men to deale with a churle, *Prov.* 23. 6, 7. *Eate not the* *Uſe* 1.

bread

bread of him that hath an evill eye, neither desire his dainty meates, eate and drinke saith he, but his heart is not with thee. Just so deale men with the Lord, when he calls upon them to eate the Word, as if God had an evill eye, as if his heart were not with them: whereas, as the Word and food is good, so also is his eye good, and his heart is with us, and it would be meate and drinke to him to see us fall to, and eate heartily. Such carriage at our Neighbours Tables would be construed a discurtesie, and men would force themselves to eate against their stomackes, rather then to give their discontent at his Table. And yet wee stand not upon giving the Lord such grosse disgusts, as not to eate when he layes and sets meate before us. There is much preaching, and yet but little eating. Many instead of eating the *Word*, could finde in their hearts to eat the *Minister*.

And what thinke we is the reason that men eate the word no more then they doe?

It

It is from theſe three cauſes.

Firſt, from fulneſſe. *The full ſoule loathes the honey combe*, *Prov* 27. 7. When a mans belly is full, hee hath not onely no minde to eate, but hee loathes to eate, and that not onely courſe and common foode, but the daintieſt and ſweeteſt food, hee treadeth under foot the honey combe. *The Word is honey, and this honey is to be eaten when it is found*, *Prov.* 24. 13. And yet when men finde it, they eate it not, but loath it, and tread upon it. And the reaſon is becauſe they are already full. Such a fulneſſe as that, *Rom.* 1. 29. *Being filled with all unrighteouſneſſe, fornication, wickedneſſe, covetouſneſſe, maliciouſneſſe, full of envy, murther, debate, deceit, malignity, whiſperers.* Their hearts are cram'd full of their luſts: And their hearts being already filled with carnall and worldly luſts, they loath theſe honey combes. Some feed ſo full upon that hony, *Pro.* 5. 3. *The honey which drops from the lips of a ſtrange woman*, that they tread this honey combe under foot. There be a

bread of him that hath an evill eye, neither desire his dainty meates, eate and drinke saith he, but his heart is not with thee. Just so deale men with the Lord, when he calls upon them to eate the Word, as if God had an evill eye, as if his heart were not with them: whereas, as the Word and food is good, so also is his eye good, and his heart is with us, and it would be meate and drinke to him to see us fall to, and eate heartily. Such carriage at our Neighbours Tables would be construed a discurtesie, and men would force themselves to eate against their stomackes, rather then to give their discontent at his Table. And yet wee stand not upon giving the Lord such grosse disgusts, as not to eate when he layes and sets meate before us. There is much preaching, and yet but little eating. Many instead of eating the *Word*, could finde in their hearts to eat the *Minister*.

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great many that eate as the Serpent doth, *Gen.* 3. 14. *Duſt ſhalt thou eate all the dayes of thy life.* All worldly hearts are of the Serpents dyet, they eate duſt, and ſo fill themſelves with the duſt of the earth, that they loath to eate the Word. Becauſe mens hearts are ſtuft with this *baggage* and *baſe* food, therefore will not men eate this *Angels* food, this bread of Heaven.

2. *Secondly*, from lingring and hankring after ſome other food. Such a diſpoſition takes off the ſtomack from wholſome food. *The Iſraelites had Angels food, the bread of Heaven*, and yet at laſt this food would not down with them, nay *they loathed their Manna*: And a man will not eate what hee loathes. But what was the cauſe that they cared not to eate manna? See *Numb.* 11. 4. *They fell a luſting (or they luſted a luſt) and ſaid, who ſhall give us fleſh to eate?* and *verſ.* 5. *fiſh to eate, and they long after the garlicke and onyons of Egypt*; and therefore now this Manna will not downe with them. So men, when once

once they begin to luſt a luſt after novelties in doctrine, the wholſome ſavoury truth of God they begin to loath, they are weary of it, quite cloyed with it, then no wonder it is not eaten. When once mens lippes hang after Egyptian food, popiſh and corrupt doctrine, then truth will not downe by any meanes, *Iſa.* 44. 20. *He feedeth on aſhes.* That is but ſtrange food, a mad dyet for a man to live and feed on aſhes. But what makes him feed ſo fondly? *A deceived heart hath turned him aſide.* So with many. deceived heart hath turned them aſide, and then they fall to eating of aſhes, and therefore, like thoſe that have the greene ſickneſſe, their mindes hang after aſhes, and ſuch traſh, and ſo no mind to the wholſome food of ſound Doctrine. See the caſe cleare, 2 *Tim.* 4. 3, 4. *They will not endure it*, therefore not eate it, not indure it, as a man cannot indure the meate he loathes. But why not indure it? *They have itching eares*, that itch after novelties, and therefore *ſhall turn away their eares, &c.*

Thirdly, from ſickneſſe, or if yee will from deadneſſe. Sicke men forſake their meate, and refuſe their meat. Men are ſpiritually ſicke, and have ſome diſeaſes upon them that make them eate nothing at all, or elſe they doe but piddle, and trifle, as good never a whit, as never the better. Nay, men are dead, void of the life of God, and that's a maine reaſon that they eat not. Dead men cannot eate.

2. *Secondly*, ſince it is a duty that muſt be done, therefore let people examine themſelves whether they doe it or not, whether the Word be eaten by them or not.

Queſt. How may one know whether he eates the Word or not?

Anſw. By theſe things:

1. *Firſt*, By ſpirituall cheerefulneſſe, livelineſſe and quickning. When a man hath eaten, it makes him cheerefull and lively, *Act.* 14.17. *He fills our heart with food and gladneſſe.* A man when hee hath faſted, and long forborne his meate, his ſpirits waſte and decay; but when hee eates, that repaires

paires his ſpirits, and renewes them, and ſo makes a man come to himſelfe, and makes him freſh and lively. See *Jonathans* caſe, 1 *Sam.* 14. 27, 29, 30. Hee was faint and his ſpirits ſpent ſo, that his eyes began to grow dimme through faintneſſe and want of ſpirit, *and he doth but eate a little honey*, and his ſpirits are refreſht, and repaired, that *his eyes were enlightned.* And if but a *taſte* of the honey did ſo much, *How much more ſayes Jonathan, if the people had eaten freely*, had they beene cheered, and repaired. Wee finde a man, 1 *Sam.* 30. 12. *that had eaten nothing in three dayes and three nights*, by reaſon of which his ſpirits were quite gone, and hee was even a dead man: But ſee *verſ.* 11. 12. *And when he had eaten, his ſpirit came againe unto him.* It was in a manner gone from him before, but now hee had eaten hee was ſo refreſht and cheered, that hee was alive againe, his ſpirit came againe.

So it is in this eating, it fills the ſoule with cheerefulneſſe and livelineſſe. A man that eates the Word indeed findes

his heart finely cheered, filled with ſpirits, *Thy words were found by me, and I did eate them.* How did that appeare? *And it was unto me the joy and rejoycing of mine heart:* Oh how mine heart was cheered within mee, oh how my ſpirit was refreſht! *Prov.* 24. *My ſonne, if thou finde honey,* as *Jonathan* did, *eate it for it is good.* So eate this honey for it is good. Why what good will follow upon it? If thou be faint, lumpiſh, ſpirits downe, dim ſighted, it will enlighten thine eyes, it will ſo cheere thy ſpirits, that it will recover thy deadneſſe, and dimneſſe, it will enlighten and enliven thee. When that man had eaten, his ſpirit came againe: If before thou wert dead, and heavy, and lumpiſh unto good duties, yet if thou doe eate the Word, one good meale of it will recover thee out of that deadneſſe, and make thee lively and cheerefull in duties of worſhip and obedience. By this try thy ſelfe. If thus it be with thee, thou haſt eaten the Word, but the *little* quickning, refreſhing, the little enſpiriting of men after

after the Word heard, argues how little men doe eate it.

Secondly, by ſpirituall ſatisfaction. 2, A man that is hungry his ſtomack is ſtil craving, and he deſiring ſomething that he wants, and let him have this, or that, yet hee is not ſatisfied, unleſſe he may eate. Mirth, muſick, company, pleaſure, let an hungry man have, yet there followes no ſatisfaction, ſtill his ſtomacke craves. But let a man but eate, then there is a ſatisfaction, and that craving is over. *Nehem. 9. 25. They did eate and they were filled.* And ſo in the miracle of the loaves, it is ſaid, *they did all eate and were filled*, their hunger was allayed and ſatisfied. So it is here: The heart of man is full of cravings, and hungrings after profits, pleaſures, vanities, luſts, and though a man eate of theſe never ſo much, theſe ſatisfie not the hungry cravings of the heart, nay the more they are fed upon, ſtill the heart craves them more: But now when a man eates the Word, all theſe cravings of the heart ceaſe, and are ſatisfied. A man upon eating the

Word findes ſuch ſatisfaction in it, and his heart ſo fitted, that it is at reſt from thoſe troubleſome and inordinate cravings, theſe unnaturall dogged appetites are quenched. The ſoule that eates the Word findes it ſelfe ſo abundantly ſatisfied, that it lingers not after the profits and pleaſures of the world. Hee that eates this Manna lingers not after the fleſh-pots, the onyons and garlicke of Egypt. *Iſa.* 55. 2. *Wherefore doe yee ſpend mony for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eate yee that which is good, and let your ſoule delight it ſelfe in fatneſſe:* though theſe things then ſatisfie not, yet the Word it ſatisfies, and fills, and feeds, and fattens.

By this may men try themſelves, if they have ſo received the Word, as that their hearts are weaned from their carnall and worldly luſts, thoſe inſatiable cravings are at an end, ſuch ſatisfaction is a ſigne that a man hath eaten: But the contrary ſhewes how few have eaten. Many would ſeeme

to eate, and profeſſe they have eaten, but yet their hunger after the world, their profits and pleaſures, are as keene and as eager as ever. Their hearts doe reſtleſly crave theſe things. Thine heart is not *filled*, therefore thou haſt not *eaten.*

Thirdly, by ſpirituall ſtrength, fatneſſe, good liking, good complexion: ſo it is in bodily eating, keep men from eating and their ſtrength decayes, they grow feeble, their complexion decayes, and they looke with an ill complexion, pale, wan, and ill coloured. As wee ſee in a ſiege, when men have beene coopt up, and have not had meate to eate, they have come out like ſo many dead carkaiſes out of their graves, ſo weake, ſo poore, ſuch ghoſtly lookes, as it is enough to ſcare a man with the ſight of them. But now eating mends all this, that breeds good blood, health, ſtrength, fatneſſe, and a good habitude of body. Upon eating followes ſtrength, ſtrength to walke, and to worke, 1 *King.* 19. 8. *And he aroſe and did eate and drinke, and went in the* 3.

the ſtrength of that meate forty dayes and forty nights, unto Horeb the mount of God. Upon eating followes fatneſſe, *Nehem. 9. 25. They did eate, and they were fat.* Upon eating followes goodneſſe of complexion, *Dan. 1. 13.* upon the eating of this pulſe, *their countenances were faire and fat.* And thus is it upon eating the Word, men have ſtrength in their ſoules to walke in the wayes of God, men grow fat, grow up as calves of the ſtall, *full of good, Rom. 15. 14. they are fat, and flouriſhing, Pſal. 92. 14.* They have faire and good complexi ons, their wiſdome and other graces cauſe their faces to ſhine, their lives and carriages are faire and lovely. And by this may men know whether they have eaten the Word or not. If it be thus with them, that they have ſtrength againſt their luſts, if they have ſtrength to walke in obedience, &c. a ſigne they have eaten the Word. But this ſhewes that few have eaten and doe eate the Word.

Many ſay they doe, but how is it they be ſo weake and ſo feeble, that they

they cannot walke and worke? How is it that they be ſo leane, that there is ſuch an emptineſſe of grace and goodneſſe? 2 *Sam.* 13. 4. *Why art thou, being the Kings ſonne leane, or thin from day to day?* ſo how is it that thou eating the Kings dyet, the bread of heaven, art thus thin and leane? How is it that thy life, thy complexion mends not, but thy complexion and converſation is ſo ill? It fares with many as in that caſe, *Gen.* 41. 18. 21. When the ſeven leane kine and ill-favoured had eaten up the fat, *It could not be knowne that they had eaten them, they were ſtill as hadgeld hildings and carrion-like ſcroyles as before.* So here, men ſay they have eaten, but looke on their lives, and it cannot be knowne, as arrant ſcroyles as ever, as very ſwearers, drunkards, as ever, as proud, covetous, looſe as ever. A cleare ſigne that ſuch doe not eate the Word.

Fourthly, they that eate the word will ever doe as *Eve* did when ſhee did eate the forbidden fruit, *Gen.* 3. 6. *Who gave alſo to her husband, and hee did* 4.

did eate; ſo ever here. There is no ſuch good fellowſhip as in this eating, where there is no man that would eate alone, As *Job* 31.17. where that holy man profeſſeth, *That hee had not eaten his morſell himſelfe alone, and the fatherleſſe had not eaten thereof:* ſo here, none that eateth the Word of God eateth his morſell himſelfe alone, and giveth not the fatherleſſe and needy ſoule to eate thereof: But as in *Samſons* Riddle *Out of the eater came meate:* ſo here out of the eater of the Word commeth meate to feed others, judge by this.

3. *Thirdly*, if the Word muſt be eaten, then it teacheth us to be frequent in hearing, and diligent in taking all opportunities. Some men can content themſelves, if need be, with one Sermon in a yeere, and it is enough a conſcience if well followed: One meale in a yeere were ſhort commons. A man deſires to eate every day twice, ſome thrice a day. There is a neceſſity of eating frequently: ſo here, take all opportunities of hearing and reading the Word,

Word, ſome morſell every day, and miſſe not publike meales. See 1 *King.* 19. 5. & 7. where *the Prophet Eliah was by the Angel bidden to eate,* and hee did ſo; yea though hee had eaten but juſt before, yet hee goes to it againe the ſecond time, *being bidden a ſecond time.* If thou have eaten in the morning, yet, if God call to it a ſecond time, eate againe in the afternoone. If thou have eaten on the Sabboth, yet if God give opportunity and liberty, eate alſo on the weeke day. The Word is to be eaten, and eating muſt bee frequent and often.

FINIS.

THE PVRCHASE AND POSSESSION OF THE TRVTH.

By IER. DYKE Minister of *Epping* in *Essex*.

MATTH. 13.45,46.

The Kingdome of Heaven is like unto a Merchant man, seeking goodly pearles:

Who when he had found one pearle of great price, hee went and sold all that hee had, and bought it.

Augustin. de Verb. Dom. Ser. 5.

Laudas mercatorem qui vendit plumbum & acquirit aurum: & non laudas mercatorem qui erogat pecuniam, & acquirit justitiam?

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THE PVRCHASE AND POSSESSION OF THE TRVTH.

PROV. 23. 23.

Buy the Truth, and ſell it not, &c.

FRom the 19. to the 29. verſe of this chapter the Prophet endevours to fence men from the danger of two common and foule ſinnes, *drunkenneſſe* and *whoredome:*

dome: Against *drunkennesse, vers.* 19, 20, 21. Against *whoredome*, in the residue. In which passage this one thing may be observed. Dehorting from drunkennesse he prefaces thereto onely in one verse, *vers.* 19. but dehorting from whoredome hee prefaces to that counsell in five verses, *vers.* 22. to 26. *It is the more hainous evill of the time, and of more mischievous consequence.* It is a sinne to which our nature is more prone and inclinable; and therefore to keepe men off from it, he makes the hedge the stronger.

In this Preface hee gives such counsells, as being listned to, may prove strong preservatives against the poyson of that pestilence. One is that, *vers.* 22. Respect and obedience to parents holy counsels. Those hearkned to would be speciall meanes to save men out of those snares. Another in this verse, which is an exhortation to the study and acquisition of godlinesse, grace, and Religion, with which the heart being effectually seasoned, it would in speciall manner save a man from

from that ſinne. And ſo it ſuites with that, *Prov.* 2. 10, 11, 12, 16, 17. *When wiſedome entreth into thine heart, and knowledge is pleaſant unto thy ſoule; Diſcretion ſhall preſerve thee, underſtanding ſhall keepe thee: To deliver thee from the way of the evill man, from the man that ſpeaketh froward things. To deliver thee from the ſtrange woman, even from the ſtranger which flattereth with her words: Which forſaketh the guide of her youth, and forgetteth the covenant of her God.* Wiſdome and truth, godlineſſe and grace will preſerve both from the evill man, and the evill woman. Thus this verſe ſtands in coherence with the others.

Take the words now in themſelves conſidered, and they are an exhortation to ſtirre up men to beſtirre themſelves with all paines and diligence, to get knowledge, godlineſſe, grace, &c. for that is comprehended under *truth, wiſdome, &c.* As if he had ſaid, Let it be your maine care and labour, to get the knowledge of the truth, to get grace and Religion into your hearts,

And this counsell is laid downe under a metaphor, *Buy the truth*, by which he implyes with what desire and affection, and cost, it should be sought, that men should so looke after it, and seeke to compasse it, as men use to doe after commodities of use and worth. Those men will buy, for those men will trade, and lay out their mony that they may get the possession of them. So here hee would have them so affected to the truth, that they should trade for it, be at paines and cost for the compassing and getting of it. And when they have once gotten and purchased this commodity, they should by no meanes part with it againe, but hold and keepe it fast, *sell it not*. When once men have made the bargaine, and gotten this good penny-worth, by no meanes part with it againe, part with it upon no termes what price soever is offered for it.

So then here be two things in these words:

1. A precept, *Buy the truth*.
2. A prohibition, *Sell it not*.

First

First to to begin with the precept, *Buy the truth, also wisdome, instruction, and understanding*, or as some translate, *Buy the truth, of wisdome, &c.* Buy the truth. I, but what truth, or what doe you meane by truth? That truth which is of wisdome, of instruction, of understanding, the truth that is in piety, godlinesse, religion, *Tit.* 1. 1. *and the acknowledging of the truth which is after godlinesse.*

That truth, wisdome, understanding, godlinesse, grace and religion are not to be had for nothing. Doct.

It is the duty of every one to use all meanes and diligence to get the truth, to be willing to be at the cost of all paines and diligence for the buying and compassing the truth, wisdome, godlinesse, &c. These are commodities which will not be had without cost. They are commodities that will not fall into mens mouthes, but they must be bought. Hee sayes not, *Take* the truth, as if it might be had for taking up, but *buy* the truth; there must be a price given for it, and men

muſt be at coſt before they can have it.

See how *Araunah* ſpeakes to *David*, 2 *Sam.* 24. 22. *Let my Lord the King take, and offer up what ſeemes good unto him, &c.* and ſee *Davids* anſwer, *verſ.* 24. *Nay but I will ſurely buy it of thee at a price, neither will I offer of that which doth coſt me nothing*: So here, many it may be would be content to have theſe things, if they might have them for ſtooping and taking up. Nay, but they muſt buy it at a price, God forbid that we ſhould think to have truth for *that which doth coſt us nothing*. It muſt coſt men a price, and a good round price too, *Buy the truth*.

And this is that we have elſewhere, *Prov.* 4. 5. *Get wiſdome, get underſtanding*, and *verſ.* 7. *With all thy gettings get underſtanding*. It is the ſelfe-ſame word that is uſed here, and may be, as it is by ſome tranſlated, *Buy wiſdome, buy underſtanding*, and with all thy gettings *buy underſtanding*. *Get it*, ſay ſome; *Buy it*, ſay others, it all comes to one, for it is to be gotten with buy-

ing.

ing. The way to *get* it, is to *buy* it. It is not a commodity that goes a begging; it must be bought before it can be got. It is the counsell that Christ gives, *Apoc.* 3. 18. *I counsell thee to buy of me Gold tryed in the fire.* Could not Christ give it as a matter of Almes? No, hee will have it bought, or they shall goe without it. He doth not say, I counsell thee to *take* gold of mee, but to *buy* gold of mee, hee will have men draw, and draw deep too before they have it.

It is that is called for, *Isa.* 55. 1. *Come ye, buy and eate, buy Wine and milk.* It is not enough to come and looke and gaze upon this commodity, to praise and commend it, no not enough to bid for it, and offer for it, but wee must strike through the bargaine, and buy it. A man may bid and not buy, but wee must bid and buy both. So *Matth.* 13. 44. *The man that findes the treasure in the field, goes and buyes the field.* Hee doth not wish hee had the field, he doth not bid money for the field, and then leave it, but hee goes

thorow with the bargaine, hee buyes, and purchases the field. And *vers.* 45, 46. *The Merchant when hee finds a pearle of great price, hee buyes it.* Christians should be Merchants, men that drive a trade. When commodities are set forth in Marts and Fayres, yee have many country people will come and gaze upon them, and will cheapen, and be asking the prices, though they never meane to buy them: They will cheapen pearles and jewels, &c. onely to know their worth and prices; but now when a Merchant comes, he cheapens and buyes: So Christians driving a trade for Heaven, and being Merchants, they must buy those pearles, buy those commodities that are set to sale.

There be foure things that may make a man willing to buy the truth. The same things that make men willing to lay out their money for other commodities.

1. *First*, it is a necessary and usefull commodity. Indeed things that a man hath no need of, no use of, hee hath no

no minde to buy, or to lay out his money for them. It is no providence nor good husbandry, to buy ſuch things as hee hath no need or uſe of, *Joh.* 13. 29. *Buy thoſe things that we have need of.* If a man want bread, want clothing for him and his, hee is willing to lay out his money, and to buy them, becauſe theſe things hee hath need of. Neceſſity forces him to buy theſe: So here, the truth is a neceſſary commodity, an uſefull commodity. It was when Chriſt was diſperſing, and many hearing the Word of truth, that Chriſt ſpake that ſpeech, *One thing is needfull:* As if he had ſaid, Thou thinkeſt much at *Mary*, that ſhee is at this market, that ſhe is buying this commodity, but blame her not, it is a needfull commodity, and therefore ſhee doth well to buy it. It is as neceſſary as Heaven and ſalvation it ſelfe, 1 *Tim.* 2. 4. *Who will have all men to be ſaved.* I, that men like well, but marke what followes, *and to come unto the knowledge of the truth.* Marke then, there is no comming to *ſalvation*, till men come to the

know-

knowledge of the truth. The *Truth* muſt be had before *Heaven* can bee had. Truth therefore being ſo needfull a commodity, and ſo uſefull, there is great reaſon we ſhould be forward to buy it, and to be at coſt for it. There is a neceſſity of buying it, and of being at coſt for it, *Apoc.* 3. 18. *I counſell thee to buy of me white rayment that thou mayſt be cloathed, and that the ſhame of thy nakedneſſe doe not appeare.* There is a neceſſity of clothing, a neceſſity of covering ones nakedneſſe, therefore a neceſſity of buying knowledge, grace, religion, godlineſſe, being things of ſuch neceſſary uſe, men muſt be at coſt and charges for them, men ought to buy them.

2. *Secondly*, it is a profitable commodity, a gainefull commodity, there is much to be gotten, and gained by the buying of it. Hee that trades in this commodity ſhall never be a loſer by it, nay hee ſhall be a great ſaver and gainer by it. 1 *Tim.* 6. 6. *Godlineſſe is great gaine.* If it were but gaine it were ſomewhat, and it were enough to croſſe

croſſe the conceit of the world, that counts godlineſſe loſſe and hindrance, but that is not all, it is *great gaine*, it brings in great returnes, rich returnes, it brings in ſuch advantage as makes a man.

Thirty and forty in the hundred are counted great gaines in trading, but this buying and trading brings in greater by farre, *Matth.* 19. 27, 29. *Then anſwered Peter and ſaid to him, Behold, we have forſaken all, and followed thee: what ſhall wee have? And whoſoever ſhall forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Names ſake, hee ſhall receive an hundred fold more, and ſhall inherite everlaſting life.* As if hee had ſaid, Lord we have beene at great coſt, and great charges to buy the truth, what ſhall wee have? what gaine will our adventure bring us in? what ſhall wee get by the buying of this commodity? Chriſt anſwers, *Every one that hath forſaken, &c. ſhall receive an hundred fold.* Where marke, that the gaine is not one for an hundred, but an hundred for one

one, as if a man ſhould lay out a pound, and gaine an hundred pound by laying out one. The gaine of buying this commodity, is like the gaine that *Iſaac* had by ſowing, *Gen.* 26. 12. Who *received in the ſame yeere an hundred fold.* And marke againe, that it is not in this trading and buying, as it is in buying and trading in other commodities. We ſee in other trading in the World and buying, that ſome men grow very rich, gaine great eſtates, but yet many get little, many loſe and are undone by trading. But now it is not ſo here: And *every one*, ſayes Chriſt, *that hath forſaken, &c. ſhall receive an hundred fold.* This commodity bought makes all gainers, gainers an hundred fold in in this life. Every Merchant of this Company is a gaining Merchant.

There is a three-fold profit or gaine to be had by buying the Truth.

Firſt, a mans ſpirituall freedome from the captivity and bondage of Satan and luſt. *Joh.* 8. 32. *Yee ſhall know the truth.* Know the truth? And what ſhall we get by that truth? *And the truth*

truth ſhall make you free. Wee ſee that many will give good ſummes to buy the freedome of the City. As *Act.* 22. 28. *With a great ſumme bought I this freedome, viz.* of the City of *Rome*: So that hee that buyes the truth, buyes his freedome, hee gaines his freedome by the bargaine, his freedome from the thraldome of his luſt, his freedome from the ſlavery of Satan: See 2 *Tim.* 2. 25, 26. *If God at any time will give them repentance, that they may know the truth, And that they may come to amendment out of the ſnare of the devill, which are taken of him at his will.*

Secondly, Riches. The buying of the Truth makes a man rich, *Prov.* 3. 13. *Bleſſed is the man that findeth wiſdome, and the man that getteth underſtanding.* Happy is hee that buyes this commodity. But why? *verſ.* 14. *For the merchandiſe thereof is better than the merchandiſe of ſilver, and the gain thereof is better then gold*; and *verſ.* 16. *Riches are in her left hand.* It many times brings in earthly riches, *for godlineſſe hath the promiſes of this life, and the life* 2.

to

to come. But that matters not. To be sure, it makes spiritually rich, *Apoc.* 3. *The Church of Laodicea thought shee was rich, but she was poore.* Well, Christ will teach her a course to become rich. But what course is that? Shee must fall to trading, and to buying, to the buying of truth, of grace, *vers.* 18. *I counsell thee to buy of me gold.* But what shall wee be the better for buying it? It is a commodity, if yee buy it, will enrich you, will make you; to buy of mee gold, *that thou mayst bee rich:* So that the way to fetch in the gaine of spirituall riches, is to be buying this gold. It is a trading then wee see that is gainefull, it will gaine spirituall riches.

3. *Thirdly,* Life and happinesse, *Pro.* 3. 18. *Shee is a Tree of life to them that lay hold upon her.*

So that here is that should make us willing to buy the truth, and be at cost for it, and to come off roundly for it too, in that it is so profitable and gainefull a commodity. If a man sees a commodity in the Market that will yeeld

yeeld profit, that will bring him in gaine, hee need not be intreated to buy it, hee will be ſure to lay hold on it, to faſten upon it, hee will have it though hee borrow the money to buy it. Gainefull commodities uſe not to hang in hand, but they are preſently ſnatcht up, there is catching at ſuch commodities to buy them. The truth therefore being a commodity inwhich there is gaine and advantage to be had, what ever it coſt, what ever be the price, buy it, loſe not the buying of a gainefull commodity. *What ſhall it profit a man to gaine the whole world, and loſe his owne ſoule?* Hee that makes ſuch a bargaine, makes but a loſing bargaine: And ſo, what ſhall it endammage a man to loſe, to give the whole world, and to gaine his owne ſoule? He that makes ſuch a bargaine, makes a ſaving, a gaining bargaine. Hee that buyes the truth, though hee give the whole world for it, makes a gaining bargaine, becauſe he gaines his ſoule, and Heaven by it.

Thirdly, it is a pretious commodity, 3.
of

of great worth and excellency, *Prov.* 3. 13, 14, 15. *Blessed is the man that findeth wisdome, and the man that getteth understanding. For the merchandise thereof is better then the merchandise of silver, and the gaine thereof is better then gold. It is more precious then pearles: and all things that thou canst desire, are not to be compared unto her.* See *Job.* 28. 12. 16, 19. *But where is wisdome found? and where is the place of understanding? It shall not be valued with the wedge of gold of Ophir, nor with the pretious Onix, nor the Saphir. The Topaz of Ethiopia shall not be equall unto it, neither shall it be valued with the wedge of pure gold.* *Matth.* 13. *The Merchant seekes pearles, and he findes one pearle of great price,* of great value and worth. It is no vile and paltry commodity, but a commodity very pretious: And therefore worth the buying. Things that bee vile, who will buy them? refuse stuffe none will lay out money about them. But when things are pretious and excellent, their excellency tempts men to buy. What made the Merchant in the

the Parable to ſell all that he had, and to buy the pearle? It was a great price to give all that hee had, it ſeemes to coſt exceeding deere. To have given halfe that he had one would thinke had been enough, but he gives all that he hath to buy it. And what was the reaſon? It was a pearle, and it was a pearle of great price: ſo Truth being a pearle, and a pearle of great price, loſe not the buying of ſo pretious a commodity.

Fourthly, It is a commodity we can never be over-reacht in, we cannot be cheated and coſend in. A man is over-reacht, and coſend in buying when hee gives more for a commodity than it is worth, when the commodity bought, and the price given have no proportion, are not of equall value, the buyer hath not a penny worth for his penny. *Gen.* 23.15. *The land is worth foure hundred ſhekels of ſilver.* So long as the land was *worth* it, *Abraham* could not have an hard bargaine, could not bee over-reacht in it, could have no cauſe to repent him, though hee gave foure 4.

hundred ſhekels of ſilver. *The land was worth it*: ſo here, in buying the Truth a man ſhall bee ſure not to bee over-reacht, he ſhal be ſure not to be pincht with an hard bargaine, becauſe let it coſt what it will, let the price be never ſo high, let a man give what he will, yet the truth is *worth* it, and a man ſhall be ſure to have a pennyworth for his penny.

Prov. 3.15. *All the things thou canſt deſire are not to be compared to her.* *Prov.* 8.11. *For Wiſedome is better than precious ſtones, and all pleaſures are not to be compared unto her.* The higheſt price that can be ſet is diſproportionable to the worth of it, is beneath the value of the commodity. *Iob* 28.17. Though it be a neceſſary commodity, a profitable, gainefull commodity, a precious commodity, yet at any price it is ſet at, it is a cheape commodity, and the price is low. A man cannot be over-reacht when the commodity is neceſſary, profitable, precious, and yet the price low. How can a man be over-reacht where the commodity is profita-

profitable, and cheape both? Now this commodity as it is well worth all our paines, endevours, costs; so all we can doe and give, it is but cheape, it is but an easie low price. *Isa.* 55. 1. *Come buy wine and milke without money, and without price*, that is, without any meritorious price, as he that gives the money, and the price that a commodity is worth in point of commutative Justice deserves to have the commodity, and it is Injustice to hold it from him. Thus wee must buy without price, because no man can give a meritorious price to God for Grace and Heaven. Buy without price, that is, without meritorious price; or else thus to our present purpose. It is true that Truth must bee bought with a price, and with a great price, but yet the greatest price that is, is so beneath the commodity, that it is no price. As we say of a cheape commodity that is bought for little, that it is no price. Ten thousand pound is a great summe of money, an huge summe, but for a man to buy ten thousand pound a yeer

for the price of ten thouſand pound, it is but one yeares purchaſe, it is no price, ten thouſand pound is no mony, no price to ten thouſand pound a yeere. It is a great deale of paines, and coſt that a man muſt bee at to get the Truth, to get Chriſt, and Grace, but the worth of the commodity conſidered and the tranſcendency of the value of it above coſt and paines, all our coſt and paines is no money, is no price. And how can a man bee overreacht, or have an hard bargaine, when he hath a good bargaine for no price. Here is that then which may draw us on to ſtrike thorow this bargaine, and may encourage us to trade, and buy, we ſhall be ſure to have a pennyworth for our penny, we ſhall not bee pincht with a deere penny-worth. Many a man hath a great minde to ſuch an houſe, and land, he would faine buy it, he beates the price, and bids faire for it, but yet as good a minde as hee hath to it, he buyes it not, he feares it is to deere, he feares he ſhall repent him of his bargaine, and wiſh his money in his

his purſe againe, and therefore falls off. But now here is no ſuch feare, what ever the Truth coſt thee, ſuppoſe it coſt thee much paines, and labour, ſuppoſe it proves matter of great charge to thee, ſuppoſe it coſt thee thy credit and reſpect in the world, thy liberty, thine eſtate, thy bloud, thy life, yet thou buyeſt it not too deere; it is well worth all thou canſt give for it. A man may buy houſe and lands, good houſe and lands too deere, a man may buy Gold too deere, as the Proverb is, but yet hee cannot buy Truth, nor Grace, nor Chriſt, nor Heaven too deare. *The Land is worth foure hundred ſhekles*, and Heaven, and Chriſt, Truth, and Grace is worth all that ever God ſhall aske for it.

A man may buy a good purchaſe of land, and yet have no cauſe to rejoyce in it, may wiſh hee had never medled with it, but had kept his money in his purſe. *Ezek. 7. 12. The time is come, the day draweth neere, let not the buyer rejoyce.* Such times may come, as a man

may have but little joy in buying a a purchaſe. But a man that buyes the Truth ſhall never repent him of his purchaſe, but let ſuch a buyer rejoyce. Come what times will come, yet he may rejoyce, yea the worſe the times may be, the more cauſe may he have to rejoyce in his purchaſe.

Thus being convinced that this duty is to be done, that Truth is to bee bought, come wee now to ſhew how this duty is to be done, and wherein this buying ſtands.

This buying then ſtands in diverſe things.

Firſt, In giving a price, and paying a price for it. In trading in the world, when a man gives the price for a commodity, he buyes it, and a man cannot be ſaid to have bought a commodity till ſome price be given for it, that is contracted for, *ye are bought with a price*, 1 *Cor.*6.20. therefore in buying there is a price given. When *Abraham* bought the fields of *Ephraim*, *he gave him the price of foure hundred ſhekels*, and when hee gave that price then hee

bought

bought it. *Deut.2.6. ye ſhall buy meate of them that ye may eate, and ye ſhall buy water of them that ye may drinke.* But how muſt they buy? yee ſhall buy meate of them *for money*, and ye ſhall buy water of them *for money*. That which a man hath without money, or ſome valuable conſideration; it is not bought, but is given freely, or taken unjuſtly. But when a man gives money for bread, gives money for water, then he buyes it. So in this caſe, hee that would buy Truth muſt give a price for it, it will not bee had for nothing, that which a man hath for nothing is not bought. The price that men muſt give for Truth and Grace, is the uſe of all ſuch meanes by which Truth and Grace is to be gotten. So buy the Truth, that is, uſe all meanes by which it may bee had; God hath appointed certaine meanes in the uſe of which he will give Grace, and the knowledge of the Truth, and they that will have this commodity muſt give this price, muſt uſe ſuch meanes as God requires to be uſed to this end.

This

This price that God sets is not a matter of money, *Simon Magus* would have bought that gift for money. *Act* 8.18. *He offred them money. But thy money perish with thee,* saith *Peter* to him. *We our selves are bought with a price.* 1 *Cor.*6. but yet 1 *Pet* 1. *are not redeemed with Silver, and Gold, and corruptible things,* so Truth, and Grace must bee bought, but yet it is not gold that will buy this Gold. But there is another price with which Truth must bee bought. The use of those meanes which God hath appointed, that is the price; that look as by the giving of a price an earthly commodity is bought, and obtained, so by the use of the meanes, Truth, and Grace is gotten, and obtained. And what then are those meanes?

1. *First*, Prayer, Buy the truth, pray for the knowledge of the truth, pray for grace. As by money wee obtaine and buy the commodity wee neede, and have a minde to, so by prayer wee obtaine and buy the truth. *Jam.* 1. 5. *If any of you lacke wisdome.* Shop-keepers

pers as men paſſe by their doores, aske them, What doe yee lacke? what is it that you want? So the Apoſtle here ſeemes to ſay, what is it that ye lacke? what is it that ye want? Doe yee want grace? Do ye want knowledge and wiſdome? Well, what if we doe? How may wee come by it? *Buy it*, ſayes the Apoſtle. I, but what is the price that muſt be given for it? If any man lacke wiſdome, ſtand in need of this commodity, *let him aske of God.* And it is the price that Chriſt ſets upon grace, *Matth. 7. Aske and ye ſhall have.* The price that the Lord ſets upon the knowledge of the truth. *Jer. 33. Call upon me, and I will anſwer thee, and ſhew thee great and hidden things which thou knoweſt not.* God highly befriends us, hee ſets the commodity at a low price. It is little worth that is not worth the asking. The way then to *buy*, is to *beg*; *begging* is *buying*, and *praying* is *paying*. And therefore how often finde wee *David* in thoſe ſuites, *Teach mee thy truth, teach me thy Statutes, &c.* *David* knew the commodity would not be bought without this price, and there-

therefore hee stickes not at it, he gives the price, and seekes grace, and the knowledge of the truth by prayer.

2. *Secondly*, hearing the Word, and attending upon the Ministery thereof. As *Paul* speakes of Christ, *Rom.* 15. 8. *That Jesus Christ was a Minister of the circumcision for the truth of God:* So it may in another sense be said of the Ministers of the Gospel, That they are Ministers of the Gospel for the truth of God, to make knowne the truth of God, to offer and tender it unto people. And *Mal.* 2. 6. *The Law of truth was in Levi's mouth.* God sends them to set his truth to sale, they bring this commodity to Market: So that if wee would buy the truth, wee must attend upon them whose worke is to dispense the *Word of truth*, as the Gospel is called, *Ephes.* 1. 13. And it is a part of the price that is to be given for it, to come to, & attend upon their Ministery. See *Mal.* 2. 6. *The Law of truth was in his mouth*, and *vers.* 7. *They should seeke the Lawes (of truth) at his mouth.* So then, they that would get the

the truth, muſt ſeeke it at the mouthes of Gods Miniſters, and that is the way to get this commodity. This is part of the price, to come to the publike meanes, and to attend upon them. *Come and buy, Iſa.* 55. 1. Even comming is a part of buying. If *Jacobs* ſonnes would buy Corne, they muſt not onely give money, but they muſt goe into Egypt, and their going into Egypt was one part of the price of it. They could not buy unleſſe they went into Egypt, where it was to be bought. They that will buy a commodity, they muſt goe to the Market, and the ſhops where the commodity is to be bought, *Matth.* 25. 9. *Goe to them that ſell, and buy for your ſelves.* So if men would buy the truth, they muſt goe to them that ſell, and there buy. Now Gods Miniſters are they that in a good ſenſe ſell, and therefore to them, men muſt goe and buy. The Sabbaths are the Market dayes, the publike aſſemblies are the Market places, and the ſhoppes where this commodity is to bee bought. And if men would buy, thither

ther they must goe, there they must waite. And this going to, and attending upon the ordinance of preaching is a part of the price that must be given to buy this pearle. *Buy the truth then*, that is, goe to the Word, and attend upon the preaching of the Word, goe to the Market and waite upon that Ordinance.

3. *Thirdly*, reading the Scripture, and other Bookes, that may helpe us to the knowledge of the truth, and build us up in grace, mutuall conference, and meditation. This is a price that must be given for truth. It is not enough to use publike helpes, but wee must use private helpes also, wee must trade and traffique in private, as well as in publike. Thus in the use of the meanes that God hath appointed, wee must buy this pearle of Truth and Grace. God can infuse grace and knowledge into us without our endeavours in the use of the meanes, but God will not doe it. His way is that the meanes shall be used, and the use of the meanes is the price hee will have for this commodity.

modity. God gives grace, and the knowledge of the truth, as *Boaz* gave *Ruth* corne, *Ruth* 2. 15, 16, 17. Could not *Boaz* have given her at once as much corne as would have yeelded her *an Ephah of Barley*, and ſo have ſent her home without any more adoe? Yes ſurely, hee could have done it, and it had beene no more charge for him to have done ſo: But yet hee would have her uſe her endeavours, *to gather and to gleane it, and beat it out to, when ſhe had gleaned it*; and that labour of hers ſhould bee the price ſhee ſhould pay for it. So God can give us knowledge by immediate revelation, and grace by immediate infuſion, but yet hee will have us uſe the meanes in praying, hearing, reading and conference, and our labour and endeveavour in the uſe of thoſe meanes ſhall be the price with which the truth muſt be bought.

Secondly, in giving and paying the *full* price for it. A man that will buy a commodity, muſt not onely give a a price for it, but hee muſt give the 2.

full

price that is asked for it. When *Abraham* was to buy the field of *Ephron*, *I will give thee money for it*, and *Ephron* tells him *it is worth foure hundred ſheckels:* Now if *Abraham* will buy it, hee muſt give him his price: And ſo hee did, *Gen.* 23. 16. *Hee weighed unto him the ſilver which hee had named*, hee gave him the price which hee asked, and ſo bought the field. If *Abraham* had offered him three hundred and fifty or three hundred and ninty ſheckels, hee had offered him a price, but not *Ephrons* price; hee had offered him ſilver, but not the ſilver hee named; hee had offered a price, but not the *full* price; and ſo the bargaine had not beene ſtrucke thorow, the field had not beene bought. *Gen.* 23. 9. *for as much money as it is worth*, for *full money*, that is, as in the Hebrew, for the full price.

So it is here in the buying of the truth. Not onely muſt a price bee given, but a *full* price, Gods price that hee askes and ſets. I may allude to that ſpeech of Chriſts, *Zech.* 11. 12. *If yee thinke*

thinke good, give me my price, and if not forbeare. So the Lord in this caſe ſaies to us, If yee thinke good of my commodity that I offer to you, yee ſhall have it, but then you muſt not thinke to have it at your owne price, but you muſt give me my price, the price that I aske and ſet you. The ſeller ſets one price, and the buyer offers another, but if the buyer offer too low a price, hee muſt riſe and come to the ſellers price if hee will have his commodity. It is not enough then if wee will buy the truth to offer a price, and give a price, but wee muſt give Gods price, that is, the *full* price. Now Gods price, the full price is this, it ſtands in theſe two things:

Firſt, in an induſtrious, painefull, ſerious uſe of meanes. The *uſe* of meanes is a *price*, but the *full* price is the *ſerious, induſtrious* uſe of the means, the uſing of the meanes with all our might, *Hoſ. 6. 3. Then ſhall wee know if wee follow on to know the Lord.* Many pray, heare, reade, &c. and yet buy not the truth, nor get knowledge, nor grace, 1.

grace, they indeed give a price, but it is not Gods price, not the full price, and therefore they have not the commodity. The Apoſtle ſayes of thoſe women, 2 *Tim.* 3. 7. *They were ever learning, and came not to the knowledge of the truth.* They were cheapning and offering for it, but they never bought the truth, and all becauſe they came not to Gods price. There be ſome that are ever praying, ever hearing, ever reading, and yet never come to the knowledge of the truth, never get true grace. Heere indeede is a price given, meanes are uſed, but the full price is not given, meanes are not uſed in good earneſt, ſeriouſly, induſtriouſly with all their might. It is not enough to pray for grace and the truth, but men muſt pray ſo as God would have them pray, *Jam.* 1. 5. *If any of you lacke wiſdome, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it ſhall be given him.* Well may one ſay, if that be all, I will ſoone aske it, I will give that price willingly for it. I, but marke verſe 6: *But let him aske in faith:*

That

That teaches thus much; That asking is not enough, unleſſe men aske in that manner, for faith, and ſo for all other qualifications, as God requires. It muſt be faithfull, and fervent, earneſt prayer which is Gods price. See *Prov.* 2. 3, 5. *If thou cryeſt and lifteſt up thy voyce, then, &c.* Hee ſayes not, If thou *prayeſt*, that is to be done, that's part of the price, but if thou *cryeſt*. That's Gods price, to have fervent prayer, full of earneſtneſſe and contention of ſpirit. Cold, formall, dead-hearted prayer is not Gods price, it is too low a price to fetch ſo rich a commodity. What muſt I give you, ſay wee, when wee come to buy a commodity? So if wee would know here, *My ſonne, give mee thine heart.* In prayer for grace, give God thine heart. The tongue, the lippes, the voyce, is too low a price, God muſt bee prayed to ſeriouſly with the heart. Is that all? No, there is more yet; that ſame, *Pſal.* 119. 145. *I cryed with my whole heart.* That's the *whole* price, and *full* price in the point of prayer. Not ſome of the

heart, but the whole heart muſt bee given to God in this duty. It is not enough to heare the Word, to get grace and the truth, but men muſt ſo heare as God requires, with ſuch preparation, with ſuch affection, with ſuch attention, with ſuch after endeavours as God commands. *Ezek.*40.4. *Sonne of man, behold with thine eyes, and heare with thine eares, and ſet thine heart upon all that I ſhall ſhew thee.* Eyes and eares, and heart, muſt all be ſet on worke in the duty. Thoſe *Ezek.*33. heard the Word, but they gave not the full price, the price that God asked, *Their hearts were running after their covetouſneſſe.* It is not enough to reade, but it muſt be ſuch reading as God requires that will helpe a man to the truth, and to grace: It muſt be reading with induſtry, diligence, heedfulneſſe, and much paines-taking. Therefore Chriſt bids us not barely, *Reade the Scriptures*, but *to ſearch the Scriptures.* A man muſt ſet his head and his heart on worke both in reading the Word. *Prov.* 2. 4, 5. *If thou ſeekeſt her as ſilver, and*

and ſearcheſt for her as for treaſures: Then ſhalt thou underſtand the feare of the Lord, and finde the knowledge of God. There is the full price. What paines doe men take to ſeeke and ſearch for treaſures hid in the earth, for ſilver in the Mynes: They dig thorow rockes, dig wonderfull deepe, follow every veyne, and ſearch every cranny where the ſilver lyes; It coſts a great deale of paines and labour, in ſearching, and digging for ſilver; and ſo it muſt coſt a great deale of paines and induſtry in the reading of the Word and ſearching of the Scriptures, that's Gods full price in this particular, if we will buy the truth. Slight and overly formall uſe of theſe meanes, are not price enough to buy the truth.

If a man aske ten pounds for a commodity, and one bid him but tenne pence, hee cannot buy that commodity: The buyer and ſeller will never meete at ſuch a diſtance. God hee askes diligence, painfulneſſe, induſtry, and labour of ſpirit in the uſe of meanes: Now if wee come with our

dead and cold formalities, and make prayer but a lip-labour, hearing but an eare-labour, reading but an eye-labor, this is to offer God but ten pence, nay but ten tokens, when hee ſets the price ten pounds: And they that come ſo ſhort of Gods price are never like to buy: God muſt have his full price, his whole price, and they are never like to buy that doe not give him his whole price, that offer him not halfe his price.

Here is that which keepes men off from buying, becauſe they are loth to goe to the full price, to bee at all that paines that muſt be taken in the uſe of the meanes. If prayer, hearing, reading, would doe it, they would not ſtick at that, but if ſo much paines and labour muſt bee taken in theſe, they thinke it too deare at ſuch prices & rates, they will forbeare. See *Prov.*24.7. *Wiſedome is too high for a foole.* It is too high prizd in a fooles conceit, and therefore he buyes it not. The Wiſe-man ſpeakes in the fooles language, *Wiſedomes* in the plurall are too high. As

if

if he had ſaid, fooles when they look upon this commodity of wiſedome, Oh ſay they, it is *Wiſedomes*, oh what a multitude is there of theſe truthes! what a deale of paines will it require to know all theſe things! and beſides, They be high points, deepe matters, what a deale of ſtudy, what beating of a mans braines will they aske, what a deale of ſtriving in prayer before wee ſhall attain to them! there is no medling with them, as good goe without them, as take them at ſuch a deare price. And thus fooles loſe a good bargaine becauſe they thinke it too deare upon thoſe tearmes, becauſe they will not give the full price. It is otherwiſe with an underſtanding man, that underſtands the worth of Truth. *Prov.*15.14. *The heart of him that hath underſtanding ſeeketh knowledge.* Hee ſeekes or purſues it. There bee many difficulties to be overcome, ere he can have it, it will coſt much paines, but he yet for all that ſeekes and purſues after it, hee ſtickes not at that price. And againe, *The heart of him*, &c. *ſeekes.* Hee

doth not onely *speake* of it, or *heare others speake* of it, but his *heart*, and his *minde* is upon it. And though a commodity be deare, yet if a man have a minde to it, he will have it though he pay the price. A man that hath an heart, and a minde seeking Truth, thogh the price of it be so much pains, labour and industry in the use of means yet he will buy it at that price, he will give the full price of it. So that when he bids us *Buy the truth*, hee bids us not onely *pray*, but *pray hard*, *pray earnestly with thy whole heart*, not onely *heare*, but *heare with all diligence, attention, and intention of spirit*: not onely *reade*, but *reade searchingly, diligently*. This is Gods price, this is to give the *full* price. Give that and then wee buy.

2. *Secondly*, in a cheerefull parting with, and giving for the Truth such things as are deare to us, or of price, and worth to us. These may be referred to three heads.

1. *First*, our lusts, and corruptions which are deare to us, which we count so dearely of as *our right hands*, and

our right eyes. And yet as deare as they be to us these must bee given, and parted with for the getting, and buying of the truth; Gods full price is that these must bee given, and bee all sold, and made off to buy this purchase. So *the merchant that findes the pearle of great price, Matth.* 13.46. *hee goes and sells all that he had, and bought it.* All that hee had was the full price of the pearle, and he came to the full price, parts with all that hee had, and so bought. Hee sold not *some* of that he had, that was but a *pinne* of the price, not *halfe* that hee had, that was but *halfe* the price, but hee comes to the *full* price, *All that hee had, and bought it.* A man that will have Christ, and buy his Truth, must part with all his lusts, and give them all for this bargaine. Some man likes Christ and the Truth so well, that hee could bee content to part with this and that lust, hee could as *Herod, bee content to doe many things*, and part with many things for the truth, but *Herod* hath one jewell, his *Herodias*, hee is loath to buy

truth so deare as to give her for it: It is too deare a price to buy truth at, to part with one so deare to him. I, but if *Herod* will have the truth, hee must come to Gods full price, not *doing* of *many* things, not the *parting* with *some* lusts and vanities, but the *parting with all*, *Herodias* and *all*, is Gods price. Bid wee, and offer wee what wee will, use meanes and endeavours, and goe on in them, yet if wee will not part with our lusts, we shall never have the bargaine, nor buy the pearle. It is a pearle of great price, and therefore a great price, the selling and putting off all our lusts, must be given for it, or else bid as oft and as faire as we will, it will not doe. See 2 *Tim.* 3. 7. *Ever learning, and never come to the knowledge of the truth.* They bid faire for the truth. They were content to learne, and to bee at some paines to get the knowledge of the truth, which is more then a great many will bid for it, nay they doe it not for a fit, but are ever learning, they seeme to follow it with some closeness, and yet for all this never come to the

the knowledge of the truth, ever bidding, but never come to buy the truth: Why? what's the matter they buy it not? Becauſe though they ſeeme to bid faire, yet they come not to the full price. They would ſell ſomewhat to buy the pearle, but not ſell all, not part with their ſinfull luſts, and therefore God denyed them the knowledge of the truth, *verſ. 6. They leade captive ſimple women laden with diverſe luſts*, which women are *ever learning, and never come to the knowledge of the truth. Prov. 14. 6. A ſcorner ſeeketh wiſdome, and findeth it not.* Hee bids, and buyes not, hee will not give the full price, hee ſcornes at ſuch a deare price as to part with all his luſts. There is no reaſon or equity that the buyer ſhould have a mans commodity at the price hee will ſet: The ſeller is to ſet the price, and if hee cannot have his price, hee wrongs no man to keepe his commodity to himſelfe, ſpecially when it is richly worth the price hee ſets. If therefore wee would buy the truth, ſell away and part with all thy

thy lusts, that's Gods full price, of which hee will not abate any thing. It is but a folly to hucke, and to hope by hucking, to fetch downe the market. *If yee thinke good, give God his price, if not, forbeare.* Either all, or nothing at all. As men say to such as offer short of their price, I had as live ye offered me nothing.

2. *Secondly*, Our money and meanes in that kinde when God calls for it, these temporall things. It is true indeede that money will not buy grace: Indeed the Popes graces may be bought with money. There be Bookes in print of the taxes of the Apostolicall Chancery, in which bookes are sold dispensations and absolutions for all manner of villanies, and some not to be named. And, sayes that Booke, these kinde of graces are not for the poore, because they are destitute of goods and means. But therefore these graces are for the rich, they may for money buy the Popes graces: But Gods graces are not to be had for money. So *Simon Magus* would faine have been trading.

And

And yet in one ſenſe wee muſt buy the Truth with our money, and temporall good; That is, wee ſhould bee willing to be at coſts and charges, and to ſpend money for the maintaining of thoſe meanes, and thoſe Ordinances in the uſe of which the truth is to bee gotten. Though we cannot buy grace for money, yet with our money wee may buy preaching, maintaine the Miniſtery, we may buy Bibles, buy good Bookes, by all which wee may come to get the knowledge of the truth. And ſo in this ſenſe, wee muſt buy the truth with our money, and it is a part of Gods full price, and ſuch a price as muſt be given if men will buy the truth. *Prov.* 4.7. If need be part with *any gettings to get the truth.*

Though our money cannot buy grace, yet it can procure and maine-taine the Miniſtery of the Word and preaching of the Goſpel, by which the knowledge of the truth and grace is to be gotten. And therefore it is well noted by ſome on that place, *Matth.* 13. 44. *That the Merchant finding a rich treaſure*

treaſure hid in the field, is ſaid to ſell all and buy the field. He doth not buy the *treaſure*, but the *field*, and ſo in buying the field hee buyes the treaſure therein. The field is the Miniſtery of the Goſpel, in which the treaſure of grace is hid. And ſo ſome expound thoſe words, *Col.* 2. 3. ἐν ᾧ; in which Miniſtery of the Goſpel, *verſ.* 2. *are hid all the treaſures of wiſdome, and knowledge.* Now though our money will not procure grace and knowledge, yet it will purchaſe that field, the preaching of the Goſpel, in which theſe treaſures are to be had. And this price God requires, a part of his full price, *Gal.* 6. *Let him that is taught make him that teaches him partaker of all his goods.* God will not have the Miniſtery of the Word eleemoſynary, to be matter of meere almes, but hee will have not onely mens *paynes* to heare the Word, but mens *purſes* to maintaine the Word, and his Ordinances, by which the truth is to be had. *God himſelfe would not have the doores of the Temple ſhut for nought, nor fire kindled upon his*

his Altar for nought, Mal. 1. 11. And would hee then have his Word opened for nought, and the fire of the word kindled for nought? No, but *Numb.* 35. 8. *Every one ſhall give of his Cities to the Levites according to his inheritance which hee inherites.* And will have him that *keepes the Fig-tree, eate of the fruit thereof, Prov.* 27. 18. and *will have the Oxes mouth unmuzzeld that treads out the corne.* So buy the truth, that is, be at coſt, and let your purſes walke for the maintaining of the Goſpell. Though our money cannot buy grace and knowledge of the truth, yet our money may buy Bibles, and good Bookes, by the reading whereof wee may come to get knowledge and grace So that when hee ſayes, *Buy the truth*, hee ſayes, *Buy Bibles, buy good Bookes*, and ſticke not at the coſt and charge of them, but willingly bee at ſuch charge for the getting of the truth. It was a great price thoſe Bookes came to which they burned after they came to the knowledge of the truth, *Act.* 19. 19. *They brought their Bookes together, and*

and burned them before all men, and they counted the price of them, and found it fifty thousand peeces of silver. Surely they that in *honour* of the truth *burned* Bookes of so great price, would not have stucke in *desire* of the truth to have *bought* Bookes of great price. And thus our fore-fathers, godly christians, before *Luthers* time here in *England*, when there was some glimpse of the light of the Gospel, they bought the truth, though at an high price. It is memorable which Mr. *Foxe* speakes of them. They did sit up whole nights in reading, and hearing good Bookes read. That was one part of the price they gave. But they did not onely buy with their *paines*, but with their *purses*, with their *goods*, being at great cost and expences in buying Bookes in English. They gave sometimes five markes and more for a good Booke; they gave a loade of hay for a few chapters of Saint *James*, or Saint *Paul* in English. It was more money, five markes then, then ten pound is now. What a deale of cost was it to buy such

ſuch bookes. I, but it was to buy the truth, and good men they thought truth deare at no price, nor the meanes of truth too high at any rate. It was Gods price then, and they ſhukt not at it. Thus is truth to be bought.

Buy the truth, lay out money and ſtick not at it, to maintaine preaching, to buy a Bible, &c. Alas I want money, I have ſo many occaſions, and the world ſo hard, I cannot be at the charge of maintaining preaching, buying Bibles, &c. Thoſe be the ſhuckings of earthly hearts, that are of *Judas* minde, *that the oyntment was waſted that was beſtowed upon Chriſt.* But ſuppoſe there be truth in it, yet I ſay buy the truth, and rather then not buy it, doe as our Saviour adviſes, *Luc.22.36. He that hath no ſword, let him ſell his coat and buy one.* So ſell thy coate, and purchaſe a Preacher, ſell thy coate, and buy a Bible: Thou muſt come to Gods price, if buy.

Thirdly, Our comforts of this life, as peace, liberty, houſes, lands, husbands, wives, children, life it ſelfe. 3.

Some-

Sometimes truth is at dearer rates then at other times. God sometimes raises the price, that truth cannot be bought nor had but at these high rates, That if a man will have it, it may cost him his deerest comforts, his very blood and life it selfe. Truth was very deare, at very high prices in Queene *Maries* dayes. It pleased God that by the raising up Queene *Elizabeth, a nursing mother in Israel,* that the prices fell, and truth was had at easier and lower rates. But yet when truth was at these deare prices in Queene *Maries* dayes, we see the servants of Christ did not sticke to give the price of their blood for it: And though it were as much as their lives were worth to be medling with the Truth, and the Gospel, yet they were content to come to Gods full price, to the very highest price of all, to part with all the comforts of this life, and life it selfe for the truth, when God pitched that price. And though it be sometimes at lower prices, yet that is a price that must be pitcht upon, and wee must be willing to give it,

if

if God call for it. *Joh.* 8. 31, 32. *Yee ſhall be my Diſciples, and yee ſhall know the truth.* The knowledge then of the Truth, and being a Diſciple are both of a price. Looke what it will coſt to be a Diſciple, that it may coſt to get the truth. At what price then is it to be a Diſciple, *Matth.* 16. *If any man will be my Diſciple, let him take up his croſſe and follow mee.* So that hee that will bee a Diſciple muſt reckon upon the price of the Croſſe, and ſo muſt hee that will buy the truth, for a man muſt bee a Diſciple that will have the truth. I confeſſe this is a ſharp price when God calls for it, and yet this price muſt then be given. Wee ſaw before that it is a commodity royally worth what ever God askes for it. This men count too high a price and ſo ſtart at it that they let the bargaine goe. They deale juſt in this caſe as *Boaz* his kinſman did in the buying of *Naomies* land, *Ruth* 4. 3, 4. *Hee ſaid, I will redeeme or buy it:* I, but *verſ.* 5. *Boaz* tells him of a condition that goes with the bargaine, *What day thou buyeſt*

the field of the hand of Naomi, thou muſt alſo buy it of Ruth, &c. thou muſt take her to wife, &c. The man had a good minde to buy the field, but when hee heares of that condition, hee ſtarts at it, *verſ. 6. by no meanes can I buy it, leſt I marre mine inheritance.* So when truth is offered unto men to buy it; God offers to ſell truth to you, ſay his Miniſters, Buy it therefore, and let not ſuch a commodity goe. Oh ſay men, wee will buy it with all our hearts. I, but what day you buy the truth you muſt make account to take up the croſſe, make account of loſſe of liberty, &c. when men heare that, and ſee the price ſo high, oh ſay they, wee cannot buy it, leſt wee marre our credit, our liberty, our houſes and lands, and our very lives. This price is thought too high, and thereupon men breake off. Thoſe in the parable, *the ſtony ground*, ſeemed to be very forward to buy the truth, *but when perſecution and tribulation ariſes becauſe of the Word, they are offended*, they ceaſe trading any longer, they like not the buying truth at ſuch

ſmart

ſmart rates as thoſe. If men might have the truth, and their credit, the truth and their peace, eaſe, liberties, they could be well content to buy it, but if it cannot be bought but upon ſuch hard termes, they will none, they will ſtay till it may bee had better cheape. And this is the ſecond thing in which is the full price of Truth, a willingneſſe for truths ſake to part with any thing that is deere and pretious.

The third thing in which this buying ſtands, is in paying current money for it. Hee that buyes a commodity, and comes with falſe coyne, hee doth not buy, but hee cheats: Hee is a cheater, not a chapman. When *Abraham* bought the field of *Ephron* the Hittite, *Gen.* 23. 16. *Hee weighed him foure hundred ſhekels of ſilver current money with the Merchant.* So muſt God be dealt with all, men that will buy his commodity, and trade with him muſt pay him current money. Now money that is current, muſt *firſt* bee good mettall; *ſecondly*, it muſt bee 3.

weight. If a man pay gold the mettall is currant, but if gold want weight, and be light, it will not passe, and proves not currant for want of weight. If money be weight, yet if it be not good mettall, be false and counterfeit coyne, be brasse and copper, be gilded or silver'd brasse, that's not currant: But when money is good for the materiall, is true silver and true gold, and when it is good for the weight, then it is currant money. And such money must they buy withall that will buy truth, and will trade with God for this commodity. Now this currant money is not onely to *use the meanes*, and to use them *with industry*, but to use the meanes with *industry in sincerity*, *out of* a love and *with a love* of the Truth for it selfe. To use meanes and use them industriously for the getting of the truth, and not sincerely out of a love of the truth, but for other ends, this is to offer copper, and counterfeit coyne, and God will not part with his commodity for such coyne: Hee will not part with it but for currant

rant money: Hee will buy, and weigh every peece of our money, and when hee findes that men goe about to cheat him with falſe and counterfeit coyne, they ſhall none of his commodity. *I conſell thee to buy of me gold tryed in the fire.* We muſt not thinke to buy gold with copper and braſſe, but men muſt give good gold for this gold if ever they meane to have it. As hee *offers* gold tryed in the fire, ſo hee *requires* gold tryed in the fire, 2 *Pet.* 3. 1, 2. *To ſtir up your ſincere mindes, that yee may bee mindefull of the words, &c.* And ſo men muſt come with ſincere mindes, if they would underſtand the words of the Prophets, and come to the knowledge of the truth in the Scriptures. Yea, when men will be buying with falſe coyne, they ſhal not only not buy what they would have, but they ſhall forfeit, and loſe what they ſeemed to have bought, *Matth.* 13. 12. that which hee had ſeemed to have bought. They ſhall miſſe of what they would buy, and they ſhall loſe what they have bought. And therefore *David* deſires

of God that hee may have the Truth, and the knowledge of it, because hee dealt honestly with him, paid him current money, *Psal.* 119. 10. *With my whole heart*, that is, with a single and sincere heart, *have I sought thee*, and thy truth, *Oh let mee not wander from thy Commandements*, let mee not misse of the knowledge of thy Truth: Lord here is current money, let mee have the commodity. *Simon Magus* offered money for the gift of the Holy Ghost. Hee is denyed it, because he thought to buy it that way: But if hee had offered to buy it another way, hee should have beene also denyed it upon that ground, *Act.* 8. 21. *Thine heart is not right in the sight of God.* Hee would have had that gift onely to have made an advantage of it, to have *brought him in money*, and therefore *he offered money*, therefore he desired not that gift sincerely for the gifts sake. So when mens hearts are not right in thē, they use meanes, and take paines to get knowledge of the Truth, not for the love of the Truth, but for other by,

and

and baſe ends, that they may have credit or advantage by it, this is to offer falſe coyne, and their heart is not right, and Gods Truth and Grace ſhall never be bought for falſe coyne: But when the meanes are uſed, uſed induſtriouſly and ſincerely, it is much to ſee how freely God will part with his cõmodity to ſuch, ſincerity will bring in great encreaſes of the knowledge of the Truth, and all other graces. *The ſecret of the Lord is with them that feare him, Pſal.* 25. When God ſees mens hearts ſincere in the ſeeking of the Truth, hee will liberally communicate his gifts and graces to them; nothing helpes a man to buy ſuch great penny worths as ſincerity doth: For as men, ſo God loves to trade and deale with ſuch as will deale honeſtly, and will be currant pay-maſters, will pay currant coyne.

The fourth thing in which this buying ſtands, is, *To buy in time*, and whilſt the commodity is to be had. A man that meanes to buy a commodity will take his time, and his ſeaſon, will be 4.

ſure to be at the Market, and the faire, when the commodity is to be had. A man that meanes to buy, will not miſſe nor loſe the Market day, nor the market time. Hee will make haſte to the market, and be ſure to take his time, becauſe if hee come too late the commodity will be gone, and then he cannot buy that hee wants. If a man come the day after the fayre, and the morrow after the market, hee may goe home as wiſe as hee came. Nay, if a man come to the market to buy, and walke up and downe, talke with this body, and that: If hee goe and ſit and talke away the market time in the Alehouſe, bibbing, and twatling with this and that idle companion, before hee mindes it the market is over, and done, and hee cannot buy becauſe the commodity is all gone. Hee cannot buy becauſe through negligence and idleneſſe hee loſt his market time. But hee that meanes to buy will doe that firſt, will waite upon his market time, will doe that buſineſſe firſt, and then if hee have any ſpare time, hee can ſpend it upon

upon other leſſe neceſſary imployments. So here, hee that will buy truth, muſt watch and take his market time, muſt be buying truth whileſt truth may be bought. There is a *buying time*, and a trading time for truth, *Eccleſ.* 3. 1. *To every thing there is a ſeaſon, and a time to every purpoſe under Heaven.* And there is a time, and a ſeaſon, in which God offers Truth to bee ſold, in which men may buy it, and obtaine it, *Luc.* 19. 42. *If thou hadſt knowne, at leaſt in this thy day, &c. verſ.* 44. *Thou knoweſt not the day of thy viſitation. This thy day*, that is, this market day, in which truth and grace might have beene bought. *The time of thy viſitation*, that is, the market time of Grace. There is then a *day*, and a *time*, a market day, and a market time, a day and time in which Grace and Truth are to be bought. 2 *Cor.* 6. 1, 2. *Wee then as workers together with him, beſeech you that yee receive not the grace of God in vaine. For hee ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I*

ſuc-

coured thee: behold now the accepted time, behold now the day of ſalvation. Now then they that will buy the truth muſt be buying whileſt it is market time, muſt be trading for Truth and Grace whileſt they may be had, muſt ply their market whileſt the market laſts. *To day if yee will heare his voyce. Luc.* 12. 56. *Yee can diſcerne the face of the skie, how is it that yee doe not diſcerne this time?* This buying time, this ſelling time, this market time. It muſt be a man care that will buy, to diſcern the buying time, and to lay hold upon that time, and to follow his market cloſe whileſt it laſts. If men will buy the truth, let them not neglect buying whileſt God offers to ſell, doe not trifle away the market time of Grace, in following the world, and thy luſts: Firſt make thy market, and when thy market is made, and thou haſt bought this commodity, that ſpare time thou haſt beſtow that upon ſecular buſineſſe of leſſe moment. A man that will buy the truth, when hee ſees it is market time, muſt doe as hee ſpeakes, *Ezra* 7. 16, 17.

16, 17. *And all the ſilver and gold, &c. That thou mayeſt buy ſpeedily with this money, bullockes, rammes, &c.* So when wee ſee it to be market time, and the good penny worths of the Goſpel are ſtirring, then all the time, all the paines, all the labour you can finde in all your courſe, offer it willingly as a price, that you may buy ſpeedily with your paines and diligence in the uſe of the meanes, knowledge of the truth, grace, and godlineſſe. When Chriſt bid *Judas, That which thou doeſt, doe quickly*, the Diſciples thought hee had meant, *That thoſe things were neceſſary to be bought, hee ſhould buy quickly, Joh.* 13. 29. Surely ſo it muſt be in this caſe with all that will buy the Truth. That which yee doe, doe quickly: that which yee buy, buy quickly. So long as the Goſpel is preacht to us, ſo long it is market day, buying time: Therefore if yee will buy the Truth, now, now is the time, put it not off, I will buy to morrow, or next weeke, or next yeere, or at my lives end, but *buy ſpeedily*, and *buy preſently*: If yee loſe

loſe the market day, and market time, yee ſhall not then buy though yee would. The market may be done to morrow, the market may be paſt in another yeere, and it will be too late to buy when the market is done. See *Matth.* 25. 9, 10. &c. The fooliſh Virgins had their oyle to buy when they ſhould have had greateſt uſe of it. It was no time to goe to buy oyle when the Bridegroome was come, it was too late then, whileſt they goe to buy then, and furniſh themſelves, then the Bridegroome comes, and they are ſhut out of doores. Had they bought their oyle when the time of buying was, then they had entred. Preſſe men to get grace, the knowledge of the truth, to be trading now whileſt the market time of the Goſpel, and their life laſts; and their anſwer is, all in good time, hereafter may ſerve, at the hardeſt at their death. I, but then it is no buying time. Alas, it is an ill time to be catechiſed in, and to be learning the knowledge of the Truth when a man is upon his death bed. That's the time

time to *ſpend oyle*, not to *buy oyle*. It is then *dying* time, not *buying* time, it is ill *buying* when a man is *dying*. If a man be to buy then, the doore of heaven will be ſhut upon him before hee can returne from the ſhops. In vaine ſhall men ſeeke the truth, and grace, and to be taught when the day of grace is paſt, that would not take and buy it whileſt the market of the preaching of the Goſpel was on foot. See *Joh* 8. 21. When the market is done, and over, then *yee ſhall ſeeke* to buy, and all the world if yee had it, yee would give to buy the Truth, and ye ſhall not buy *but yee ſhall dye, and dye in your ſinnes*. It is not in the markets of the Goſpel as it is with other markets. Wee ſee many will put off buying in other markets, till toward the end of the market, till men have ſome commodity lye upon their hands, and there be but few left to buy, and then they make account at the latter end of the market to buy at lower prices, to get better penny-worths: And ſo it oft proves. But it will not prove ſo here, the

the best penny-worths here are to be had at the beginning of the market. At the end of the market it is a great venture if any thing will be to bee bought at all, or if it be to be bought, it cannot be had but at farre dearer prices then it might before. If thou doe get any thing it will cost thee double, and trebble the price it might have beene had for in the prime of the market. If thou gét any grace and mercy at thy death, that hast neglected it in thy life time, and in the time of grace, it must be had with farre more struggling, sorrowing, weeping, lamenting, repenting, then it might have beene had for before. God is ever deerer, and his prices higher at the latter end of the market, then at beginning.

Use To condemne men for the neglect of this duty, their grosse neglect of buying the Truth. God offers men in the Ministery this pretious commodity of the Truth, and wooes men to buy it, and yet men will scarce looke upon it. It is strange to see how dead the

the markets are growne, and how this commodity hangs in our hands that God hath betruſted us with the ſale of. That ſhall be a good time when it comes, *Apoc.* 18. 11. that no man ſhall buy Romiſh merchandiſe any more, when *Romes* markets ſhall goe downe, and the Whores trading ſhall decay, when men ſhall buy *Pardons*, *Reliques*, *Maſſes*, *Dirges*, *Agnus Dei*; *hallowed Graynes*, and ſuch trumpery no more. When men ſhall buy *lyes* no more. An happy thing when the Popes Merchandiſe ſhall no more be bought, but a ſad and wofull thing, when men will not buy Gods Merchandiſe any more. As 1 *Cor.* 7. 3. *Let them that buy be as though they poſſeſſed not, as though they bought not.* That's commendable in worldly mercature: To be ſure ſo men deale here, Buy as if they bought not, as if they cared not whether they bought or no; that's a miſerable thing in trading with God. It was made a cauſe of publike faſting and humiliation amongſt the Jewes when trading decayed, and grew dead. And what is

is it then when this trading growes dead? *Prov.* 17. 16. *Wherefore is there* a commodity of Truth and Grace in Gods hand, and *a price, a meanes in a fooles hand to get wisdome and truth, and he hath not an heart.* Here is a rich commodity, men see the price, and have the meanes in their hand, and yet have no heart to buy, no minde to trade, slight the commodity as if not worth looking after?

When God offers this commodity to buy, they shuffle it off, *they have farmes to buy, yoakes of Oxen to buy, Luc.* 14. they have so many things to buy, that they will not buy the Truth, *I pray thee have mee excused,* I must lay out my time and paines for other things, I have not wherewith to buy this Truth. It is miserable to see how cold mens desires are after the Truth. Just as *Pilate, Joh.* 18. 38. *What is Truth?* A good question, but asked with a base oscitancy of spirit, hee cares not to know what Truth is, but before an answer can be given *hee goes his way out,* and turnes his backe upon Christ.

Christ. Just such respect give me not the Truth. Presse them to buy the Truth. Why, what (say they) is truth? but they care not so much as to heare what the Truth is, they ought to buy.

Some it may be could be content to buy it, so it might be at their owne price, if now and then a Sermon, a Chapter, reading a good Booke in a good fit, would helpe them to it, they would not greatly sticke at it. But as *Zech.* 11. 12, 13. *They weighed for my price thirty pieces of silver. And the Lord said cast it to the Potter, a goodly price that I was prized at of them:* So a goodly price that Truth is prized at of men, as if God offered *trash*, when he offers *Truth*. The Devils cõmodities goe off roundly, men will buy their lusts, though it cost them the price of their soule, and men will buy toyes, buy Play-bookes, ballads, Dice, Cards, 2. these commodities hang not, but Gods market is at a stand. For shame be awakened to this duty, and now that God offers to deale with us, let us

fall to buying. Consider but two things to quicken us.

1. *First*, It is a commodity that is like to grow deere, it is a commodity that may rise, and may be that it will bee very hard to be had. See how the world went in *Elies* time, 1 *Sam.* 3. 1. *And the Word of the Lord was precious in those dayes there was no open vision.* The Truth rose to an high price, no publike prophecying. Wee have no charter for the perpetuity of the Truthes abiding with us. What know wee but it may grow as precious, to as deere and high prices as it did in *Elies* dayes? There is a time *when running to and fro will increase knowledge*, and helpe to buy the truth, paines are to the purpose, *Dan.* 12. 4. And there is a time *when running to and fro will doe no good*, when for no price nor paines Truth will be had, *Am.* 8. 12. And who knowes but hee may see such dayes? And is it not better to runne to and fro, to take paines when good will be done upon it, then to runne to and fro, when all the paines in the world will

not

not helpe us to this bargaine? Wee ſee how deere, extraordinary deere one kinde of graine is now with us. Had a man foreſeene it a yeere before, what a deale might hee have ſaved, and gained by buying good ſtore of that graine then! When *Joſeph* foreſaw the ſeven yeeres famine in Egypt, it was his wiſedome and providence to buy all the Corne that ever hee could lay his hands on, and what a world of advantage did it bring in to the King of Egypt! If hee had ſtayed buying till the famine came, hee could have had Corne for no money, none was to be had, and Egypt had ſtarved for it. So wiſely he did to buy Corne whileſt Corne was plentifull.

Secondly, Buying the truth will keep the Truth and the Goſpel amongſt us, but if wee neglect and ſlight the buying of it, it will be the loſſe of the Goſpel, and all the good wee have with it. Wee ſee a man that comes to market ſo long as men buy up his commoditie, and hee hath ſtore of cuſtomers, he keepes the market conſtantly, 2.

and will not leave comming to the market: But if once his takings faile, and men cease to buy, hee may come a while still to try if his markets will mend, but if hee sees they mend not, and men buy not, hee goes quite away and carries his commodities to some other place, where hee may finde better trading. Just so here: Buying will keepe God and the Gospel with us, keepe the market going, and the Gospel will never goe; but once slight Gods Truth, and regard not the buying of his commodity, God will packe up and be gone, and try a new place for trading. *Hee cast those out of the Temple that bought and sold, Luc.* 19. hee cast them out for trading in the Temple, but here hee will cast men out of the Temple, will unchurch them, will take away Church and Gospel, because men doe not buy in the Temple. If ever yee lose the Gospel, and Truth, bee assured that yee lose it because yee make no more regard of buying the truth. Yee see many places that were great market Townes,

Townes, that now their markets is downe and quite decayed. Why ſo? becauſe men come not in to ſell commodities. And why came they not in to ſell? Becauſe men came not in to buy. So here: If wee will not buy the Truth, God will take his Truth away, our markets ſhall downe, and God will carry his Truth to Turkes, Indians, Jewes, and there God will have great and goodly markets. God will not ſtay long where once markets grow dead.

Secondly, the prohibition followes, *Sell it not*. When once thou haſt gotten the truth, and gotten grace, by no meanes part with it againe, but hold and keepe it faſt. In ſelling there is a parting with thar, wherein we have a propriety, and wherein wee have a poſſeſſion. In ſelling there is an alienation of our right, propriety, and poſſeſſion of the commodity ſold, ſo upon the ſale of my commodity, I part with it, it is no more mine, I have no more to doe with it, my commodity and I are wholly parted. And 2.

and will not leave comming to the market: But if once his takings faile, and men cease to buy, hee may come a while still to try if his markets will mend, but if hee sees they mend not, and men buy not, hee goes quite away and carries his commodities to some other place, where hee may finde better trading. Just so here: Buying will keepe God and the Gospel with us, keepe the market going, and the Gospel will never goe; but once slight Gods Truth, and regard not the buying of his commodity, God will packe up and be gone, and try a new place for trading. *Hee cast those out of the Temple that bought and sold, Luc.* 19. hee cast them out for trading in the Temple, but here hee will cast men out of the Temple, will unchurch them, will take away Church and Gospel, because men doe not buy in the Temple. If ever yee lose the Gospel, and Truth, bee assured that yee lose it because yee make no more regard of buying the truth. Yee see many places that were great market Townes,

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thus hee prohibits the selling of the truth. Doe not sell it when once thou hast it, part not with Truth, Grace, Religion upon any tearmes whatsoever.

Doct. *That the Truth of God once bought, must never be sold; once gotten, and obtained, must never be parted withall.*

It is not with this, as with other worldly commodities. Other commodities a man may buy, and may sell againe. A man may buy an house, and sell it againe, may buy land and sell it againe: Yea men doe buy other commodities on purpose to sell them, as Merchants and Tradesmen. In this kinde men may *buy and sell*, but for this commodity of Truth men must *onely buy and not sell*. Other trading lyes in buying and selling both, but a Christians trade lyes onely in buying: Buy they must, and buy they may as much as they will, but sell they may not at any hand. *Buy the Truth and sell it not.*

Prov. 4. 5, 6. *Get*, that is, *Buy*, the same word: And not onely buy, but when

when ye have bought, ſell it not, that is expreſt in the words following, *forget it not, decline not, forſake her not.* And therefore, *Prov.* 19. 8. *Hee that gets wiſdome loves his owne ſoule, hee that keepeth underſtanding ſhall finde good.* Marke then, it is not all that God requires of us to get wiſdome, but hee requires that when wee have gotten it wee keepe it. Hee that ſells it keepes it not. A man keepes not that which hee ſells, but parts with it. Hee that *gets*, and he that *keepes*. Chriſtians muſt be *keepers*, as well as *getters*. Buy the truth, and keepe the Truth, keepe it faſt and ſure, never to part with it more. 2 *Joh.* 2. *for the Truths ſake which dwelleth in us.* Truth muſt not onely lodge with us, and be a gueſt with us for a night or ſo, muſt not ſojourne with us, be with us for a yeere or ſo, but it muſt dwell with us. I, but a man may dwell a long time in an houſe, and yet be turned out for all that. I, but it muſt not be ſo with the Truth, *The Truth which dwells in us, and ſhall be with us for ever.* Truth

once bought must be bought for ever, must never be sold more nor parted with. It is with Truth as it was with the Land of *Canaan*, *Levit.*25. 23. *The Land shall not be sold for ever, or to be quite cut off.* As that which a man sells hee sells for ever, and a man quite cuts off all future claime and right to it. The sale quite cuts it off from him. The land of *Canaan*, and mens inheritances therein might not be sold, and a perpetuall alienation of it be made from the owner. All they might doe was but a kinde of lease, which must determine too at the yeere of Jubile. It is mine sayes the Lord, therefore must not be sold. And so, the Truth must not be sold, no not leased out neither. The Jewes might sell their land for a time, but not for ever. But the truth may not be sold though but for a time, a little time. The Land shall not be sold *for ever.* The truth must not be sold *at all*, *Apoc.* 3. 11. *Behold I come quickly, hold fast that which thou hast.* 1 *Thess.* 5. *Hold fast that which is good.* *Prov.* 7.2,4. Would a man

a man ſell his eyes, or ſell his ſiſter, and kinſwoman, the one were madneſſe, and the other barbarous inhumanitie.

1 *Uſe.*

Firſt, It condemnes ſuch as are not ſo wedded to the truth, but can and doe make ſale of it for their owne advantages, and to ſerve their turnes. They know ſuch Doctrine to be truth, the very Truth of God, have profeſſed it and preacht it for truth: But if times change, and favour, and preferments, and gaine, and advantage may be bought, they ſticke not to buy theſe with the ſale of the truth; yea, and ſell truth by whole ſale, not onely part with ſome ſmaller truths, but even with maine fundamentall truthes of Religion. Some ſell the truth for a Benefice, for a good Looke, for a little good opinion. It was a vile price that Chriſt was ſold at, *for thirty peeces, the price of a ſervant*: A vile price, *to ſell a boy for an harlot, and a girle for wine, Joel 3. 3. To ſell the poore for a paire of ſhooes.* At baſer rates doe too many ſell the truth.

Secondly,

2. *Secondly*, Let it teach us then, upon no tearmes to part with the truth of God, to sell it for no price. Though wee may be offered ever so fairely, yet be sure to hold and keepe the truth, *Psal.* 119. 111. *Thy Testimonies have I taken as an heritage for ever.* Hold them and keepe them as thine inheritance. No wise man will sell his inheritance. It was a faire offer that *Ahab* made *Naboth* for his vineyard, *either a better vineyard, or give him money for it. God forbid*, sayes *Naboth*, *that I should give thee mine inheritance, that he should sell it him for his money.* So let us make the truth our inheritance, and let us not bee like prodigall dingthrifts, that sell their inheritance and patrimony, and then must thieve, or beg. Doe not for profits, ease, liberty, &c. sell and part with the truth. *Wee are borne to beare witnesse to the Truth, Joh.* 18. 37. and we ought not to be sellers of, *but fellow helpers to the Truth*, 3 *Joh.* 8. Men must be *valiant for the Truth*, *Jer.* 9. 3. If such sad times should come, as *Isa.* 59. 15. *that Truth*

Truth ſhould faile, and *Dan.* 8. 12. *That truth be caſt to the ground*, yet then ſell not the truth, but ſtand for, and ſtand to the truth. And that wee may be the better reſolved to cleave cloſe to the Truth, and never to part with it, and ſell it, conſider well theſe motives following.

Firſt, to ſell the Truth at what price ſoever, is a childiſh, ſilly, fooliſh bargaine. If a man will ſell a commodity, hee will ſell it ſomewhat like, or hee will keepe it: For a man to ſell his houſe and land under foot, for a ſong, for a trifle, ſell it, and to ſell it nothing neere the worth, the world laughes at ſuch a man, and counts him a weake ſilly man, a witleſſe and a braineleſſe fellow. A childe would ſell his eſtate, to which hee is heire, for an Apple, for a rattle, if hee might have the power to make a ſale in his childhood. Such a bargaine and ſale were but a ſilly childiſh bargaine. Now all that ſell the Truth make ſuch bargaines, they ſell an inheritance for an Apple, they ſell an eſtate for a rattle. It is impoſſi- 1.

impossible to sell the Truth, but a man must needes sell it under foot, impossible to sell it for any thing that comes neere the worth of it. See *Prov.* 3.13, 14, 15. *All the things thou canst desire are not to be compared to her. Job* 28. 16, 17, 18. *It cannot be valued with the gold of Ophir, with the precious Onix, or the Saphire. The gold and the Chrystall cannot equall it: and the exchange of it shall not be for fine gold. No mention shal be made of Corall, or of pearles: for the price of wisdome is above Rubies.* Houses lands, liberty, wife, children, life it selfe, they are all too cheape, too low a price to take for Truth, and to part with Truth for. It may be by selling the truth, and parting with it, thou hast got preferment, and it may bee when thou hast sold the truth upon such termes thou art ready to blesse thy selfe, and to say as they did that sold their flockes, *Zech.* 11. 5. *They that sell them say, Blessed be God for I am rich.* It may be thou groweſt rich by selling the Truth, hast gotten such preferment, and promotion, in re-

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compence of thy falling from the Truth & Religion. It may be, thou haſt gotten liberty out of trouble and priſon, haſt ſaved thy lands and thy life, by the ſale and forſaking of the Truth, and thou thinkeſt thou haſt ſold it well, to get and ſave all this by it. As well as thou haſt got, thou haſt made a fooles bargaine, thou haſt ſold it for trifles, thou haſt not gotten the tenth part of the price Truth is worth. *Eſau ſold his birth-right for a meſſe of pottage.* All thou haſt gotten, bee it what it will, is but as a meſſe of pottage to a precious jewell. If a man will ſell the Truth, let him ſell it and ſpare not, if hee can ſell it for that which is better then it, nay if hee can ſell it but for that which is but as good as it: But inaſmuch as there is nothing in this world that can come neere the worth of it, it is a childiſh, and a fooliſh thing to part with it. If a man have a minde to ſell his houſe and land, yet if when hee hath offered it to ſell hee cannot get the worth of it, but if hee ſell it, hee muſt part with it upon low termes

muſt

muſt take an hundred pounds for that which is worth a thouſand, hee will rather keepe it ſtill, and never ſell it rather then ſell it ſo under foot, then ſell it ſo as all the world ſhall laugh at him for a foole and a ſilly fellow: So here, if the world can give thee according to the worth of Truth, ſell it, and put it off, and ſpare not; but inaſmuch as the world cannot give thee the hundreth part of the worth of it, ſell it not, but keepe it ſtill rather then make a fooles bargaine, and to be made the laughing ſtocke of men and Angels.

2. *Secondly*, to ſell the Truth, it is to make a profane bargaine, and it is a manifeſt evidence of a profane heart. *Heb.* 12. 15. *Looke diligently leaſt any man fall from the grace of God*, that is, leſt any man ſell the Truth, they are the ſame thing. What if any man doe ſell the truth, and fall from the Doctrine of Grace? *Leſt there be any profane perſon as Eſau was, who for one morſell of meat ſold his birth-rights.* Marke then, that that man that ſells the truth and

and falls off from it, is ſuch another profane perſon as *Eſau* was, and is guilty of the ſame profaneneſſe that he was. *Eſaus* profaneneſſe what was it? not onely in this that hee ſold ſuch a priviledge at ſo deſpicable a price (that indeed aggravates his profaneneſſe) but in that hee ſold ſpirituall things for temporall things. The ſelling of his birth-right was the ſelling of his title to, and hope of Heaven. This to doe is profaneneſſe, and this they doe that ſell the Truth for eaſe, preferment, liberty, life, &c. They ſell ſpirituall things for temporall ones; they ſell their right to, and hope of Heaven for outward things. And thus are they guilty of making a profane bargaine. Thou that ſelleſt the Truth thou makeſt *Eſaus* bargaine, and ſheweſt thy ſelfe as profane a wretch as *Eſau* was.

Thirdly, to ſell the Truth, it is to make a dangerous bargaine, *Ezek.* 7. 12. *Let not him that ſelleth mourne*, but no man hath more cauſe to mourne then he that ſells the Truth, that man may 3.

must take an hundred pounds for that which is worth a thousand, hee will rather keepe it still, and never sell it rather then sell it so under foot, then sell it so as all the world shall laugh at him for a foole and a silly fellow: So here, if the world can give thee according to the worth of Truth, sell it, and put it off, and spare not; but inasmuch as the world cannot give thee the hundreth part of the worth of it, sell it not, but keepe it still rather then make a fooles bargaine, and to be made the laughing stocke of men and Angels.

2. *Secondly*, to sell the Truth, it is to make a profane bargaine, and it is a manifest evidence of a profane heart. *Heb.* 12. 15. *Looke diligently least any man fall from the grace of God*, that is, lest any man sell the Truth, they are the same thing. What if any man doe sell the truth, and fall from the Doctrine of Grace? *Lest there be any profane person as Esau was, who for one morsell of meat sold his birth-rights.* Marke then, that that man that sells the truth and

and falls off from it, is such another profane person as *Esau* was, and is guilty of the same profaneness that he was. *Esaus* profaneness what was it? not onely in this that hee sold such a priviledge at so despicable a price (that indeed aggravates his profaneness) but in that hee sold spirituall things for temporall things. The selling of his birth-right was the selling of his title to, and hope of Heaven. This to doe is profaneness, and this they doe that sell the Truth for ease, preferment, liberty, life, &c. They sell spirituall things for temporall ones; they sell their right to, and hope of Heaven for outward things. And thus are they guilty of making a profane bargaine. Thou that sellest the Truth thou makest *Esaus* bargaine, and shewest thy selfe as profane a wretch as *Esau* was.

Thirdly, to sell the Truth, it is to make a dangerous bargaine, *Ezek.* 7. 12. *Let not him that selleth mourne*, but no man hath more cause to mourne then he that sells the Truth, that man may 3.

may come home by weeping croſſe. That as *Salomon* ſpeakes in that caſe, *Prov.* 11. 26. *Hee that with-holdeth Corne, the people ſhall curſe him: but bleſſing ſhall be upon the head of him that ſelleth it.* So here contrarily. Hee that holds, and keepes faſt the truth, God himſelfe ſhall bleſſe him, but curſing ſhall be upon the head of him that ſells it. It is that which will bring a curſe with it, and therefore a dangerous ſale. Dangerous in theſe reſpects.

1. *Firſt*, Such as doe make Merchandiſe of the truth, and ſell it, and once part with it, they ſeldome or never recover it againe. That's Gods curſe upon them for ſelling, that they ſhall never redeeme or buy it more. A man that ſells his inheritance, it is ſeldome ſeene that ever hee comes to buy it againe. And yet it is poſſible, and falls out oft in the World, that a man ſells his houſe and Land, and lives to redeeme and buy it againe: But when a man hath ſold the truth, & hath played the voluntary *Apoſtata* by falling from

from Religion; whoſe experience can give an example of any one that ever recovered againe, and repented, and received, and embraced the truth againe. That's commonly Gods curſe upon ſuch, ſince yee have ſold it, yee ſhall ſell it for ever, you ſhall never have the commodity againe. That as in that ſenſe the Prophet ſpeakes, *Eze.* 7. 13. *The ſeller ſhall not returne to that which is ſold*: So in this caſe, God in wrath makes it good upon the ſellers of the Truth, ſuch ſellers ſhall not returne to that which they have ſold, but as they have parted with the truth, ſo they and the truth ſhall be parted for ever. They are irreducible, irrecoverable by the Miniſtery of the Word, *Hoſ.* 11. 7. *And my people are bent to backe-ſliding from mee: though they called them to the moſt High, none at all would exalt him.*

Secondly, Such as ſell the Truth, God will ſell them, and they themſelves ſhall be ſold: And that, 2.

Firſt, They ſhall be ſold over to ſinne, ſold to be bond-ſlaves and ſervants

vants to all wickedneſſe. That as it is ſaid of *Ahab*, 1 *Reg.* 21. 25. *Hee did ſell himſelfe to worke wickedneſſe in the ſight of the Lord.* There was none like unto him: So it is true often of the ſellers of the Truth, that when men have once bought the Truth and then ſell it againe, they have once profeſt the Truth and Religon, and then decline, and fall off, they grow ſo wicked, ſo vile, ſo baſe in their courſes, that there are none like them, they be men ſold over to ſinne, to commit wickedneſſe with greedineſſe. *The houſe fell*, ſayes *Chriſt, and the fall of that houſe was great. If theſe men*, ſayes *Moſes dye the common death of men, &c.* So theſe men fall not the common falls, ſinne not the common ſinnes of men, but prove the moſt tranſcendent, outragious ſinners of all other men. None ſo looſe, none ſo notorious drunkards, adulterers, non ſo bitter and peſtilent perſecutors of the Truth as they. *Dan.* 11. 30. *There were forſakers of the Covenant*, ſellers of the Truth, and what proved they, *verſ.* 32. *wicked doers againſt the Cove-*

Covenant. *Pſal.* 53. 3. *Every one of them is gone backe,* back from the truth, were ſellers of the truth. And what proved they? *they are altogether become filthy.* They prove filthy fellowes, filthy drunkards, filthy adulterers, filthy ſcoffers, filthy perſecutors. Thus men that have ſold the Truth, are ſold to worke wickedneſſe in the ſight of God and men.

Secondly, they ſhall be ſold over into the hand and power of their enemies. When men ſell Truth, they ſell God, and when men ſell God, God will ſell them, and as *Pſal.* 44. 12. *Thou ſelleſt thy people for nought.* We ſhall never finde God threatning to ſell his people, or ſelling them, but when they had firſt ſold the Truth. Hee threatens to ſell them, *Deut.* 28. 6, 8. *There ye ſhall be ſold unto your enemies for bond-men and bond-women.* But this threatning is upon their forſaking God, and his truth, and the purity of Religion, and their falling off to ſuperſtition and Idolatry. And when hee did ſell them, why was it? but be-

cause they had first sold the Truth, *Deut.* 32. 30, 32. *How should one chase a thousand, and two put ten thousand to flight, except their rocke had sold them, and the Lord had shut them up? For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter.* And so *Judg.* 3. 7, 8. *And the children of Israel did evill in the sight of the Lord, and forgat the Lord their God, and served Balaam, and the groves. Therefore the anger of the Lord was hot against Israel, and hee sold them into the hand of Cushan-Rishathaim: King of Mesopotamia: and the children of Israel served Cushan-Rishathaim eight yeeres.* And *Judg.* 4. 1, 2. *And the children of Israel againe did evill in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin King of Canaan, that reigned in Hazor, the Captaine of whose host was Sisera which dwelt in Harosheth of the Gentiles.* It is an hainous thing *to sell a righteous man for silver, the poore for a paire of shooes, Am.* 2. 6. And that which brings heavy judge-

ments

ments upon a Nation, how much more will it bring heavie judgement upon a Nation when they ſell God, and they that ſell truth ſell God. See how God threaens *Tyre* and *Zidon*, *Joel* 3. 6, 7, 8 *The children alſo of Judah, and the children of Jeruſalem have ye ſold unto the Grecians, that ye might remove them far from their border. Behold I will raiſe them out of the place whither ye have ſold them, and will returne your recompence upon your owne head. And I will ſell your ſonnes and your daughters into the hand of the children of Judah, and they ſhall ſell them to the Sabeans, to a people farre off, for the Lord hath ſpoken it.* It was an hainous ſinne to ſell the children of *Jeruſalem* to the *Grecians*, God would be quit with them for it. And how heinous is it then to ſell truth which is the Daughter of God? Surely when men doe ſell truth, and a Nation doth apoſtatize from God, God will be quit with them, hee will ſell them into the hands of their enemies, they and their children.

Thirdly, ſuch as ſell the truth ſell 3.

their owne soules. Get what yee can by selling the truth, yet *what shall a man give in exchange for his owne soule.* What if by selling the truth a man could gaine the whole world, yet *what shall it advantage a man to gaine the whole world, and lose his owne soule.* It is ill selling when a man shall sell to losse, but specially it is ill selling when a man shall lose his owne soule by the bargaine. Hee loses his soule that sells it, hee sells it that sells the truth. See *Prov. 19. 8. He that getteth wisdome,* that buyes the truth, *loves his owne soule.* I, but a man may buy truth and sell it away againe, may get wisdome and lose it. And what then is his soule the better for it? Therefore marke what followes; *He that keepes understanding shall finde good:* As if he had said, Hee that gets wisdome, and keepes it, hee that buyes truth, and sells it not, hee loves his owne soule, hee saves his owne soule; therefore hee that gets it, and keepes it not, that buyes it and sells it againe, hee hates his owne soule, hee loses, hee damnes

his owne ſoule. *Iudas* hee ſold Chriſt for thirty peeces, it was the deereſt bargaine that ever man made, in ſelling of Chriſt, hee ſold his owne ſoule, hee damned his owne ſoule by that ſale. It is the caſe of every man that ſells truth, hee that ſells truth, *Iudas*-like hee ſells Chriſt, and *Iudas*-like hee loſes his owne ſoule. It was death by Law to ſell ſome things, as *to ſteal a man and ſell him*, *Exod.* 21.16. & *Deut.* 24.7. And it is death, eternal death to ſell the truth. They that ſell the truth, ſel God, ſell Chriſt, and ſo ſell their ſouls. They ſell Heaven, and buy Hell.

Queſt. How may a man keepe himſelfe from ſelling the truth?

Anſw. Firſt, get the love of the truth into thine heart. That man that loves the truth wil never ſell the truth, and the truth is never ſold but it is ſold for ſomething that is loved better than the truth. A man that ſells it for preferment and gaine, loves gaine, and preferment better then the truth, that ſells it for life or liberty, loves theſe better then truth. Now let a man learne to

love the truth better than all worldly things, and hee will never sell it for them, *Psal.* 119. 127. *I love thy Commandements above gold, yea above fine gold.* Therefore to be sure hee would rather sell gold for truth, then truth for gold. Therefore they sold the truth, and *beleeved lyes*, 2 *Thess.* 2. *Because they received not the truth in love.* A man that is in love with his house, with his land, no price will tempt him to sell it. If a man have but an horse that hee loves, though hee be offered more then hee can be worth, yet because hee loves him, hee will not part with him.

Prov. 7. 4. *Say unto wisdome, Thou art my sister, and call understanding thy kinswoman.* A man will not sell his sister because hee loves her. Say in in this case, as *Nehem.* 5. 8. *Wee after our ability, have redeemed our brethren the Iewes, which were sold unto the Heathen; and will you even sell your brethren?* Our fore-fathers, the Martyrs, after their ability bought the truth, and gave their lives to buy and redeem the

the truth, and we wil even ſell the truth which ſhould be as deere to us as our brethren, as our ſiſters?

Secondly, take heed, and make conſcience of ſelling Truthes of leſſer moment, that are not ſo fundamentall, and ſo neceſſary: Be not over eaſie to part with them. Hee that will over eaſily part with ſmaller truthes, is in a dangerous preparation to ſell maine and ſubſtantiall Truthes. Hee that will not be brought to ſell ſome ſmall field, that lyeth far off from his houſe, hee will never be brought to ſell all his whole inheritance. But when men begin once to ſell here a peice, and there a piece, it comes to paſſe at laſt that the whole followes after, the inheritance, and manſion houſe goes, and is ſold at laſt: Hee that will ſell and part with little truthes, and not ſticke cloſe to them, hee will if neede be fit as looſe from maine fundamentall Truthes. 2.

FINIS.

Cotes Floyd
His Book
1750

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ERRATA.

PAge 3. line 22. for this read the. p. 11. l. 26. r. *the joy of thy ſalvation.* p. 18. l. 20. f. both r. *holy.* p. 21. l. 9. f. prayer r. *Chriſt.* p. [illegible] f. of r. *by.* p. 25. l. 25. f. the r. *your.* p. 26. l. 25. f. our r. *the.* p. 32. l. these r. *this.* p. ibid. l. 25. f. where r. *when.* p. 36. l. 22. ſe for. p. 38. l. 9. r. *to do ſome good.* p. ibid. l. 10. f. know r. leave. p. 52. l. 8. f. cſure r. *degree.* p. 53. l. 4. & 16. f. great r. *greater.* p. 57. l. 18. f. certainely r. *contrarily.* p. 65. l. 14. f. Heb. r. *Iſay.* p. 74. l. 14. f. danger r. *dampt.* p. 86. l. 23. f. he made it. r. *as the word is.* p. 91. l. 11. f. braxen r. *barren.* p. 117. l. 8. f. their r. *theſe.* p. ibid. l. 9. f. theſe r. *their times.* p. ibid. l. 16. f. God. r. *Gods.* p. 119. l. 14. f. that r. *then.* p. 147. l. 20. f. fire r. *five.* p. 148. l. 2. f. urged r. *grieved.* p. 157. l. 8. f. prickes r. *pinches.* p. 165. l. 26. r. *is in debt.* p. 168. l. 7. f. ſo r. *goe.* p. ibid. l. 8. f. ſee r. *goe.* p. 169. l. 1. f. that r. *all.* p. 185. l. 14. f. Oh. r. *Object.* p. 188. l. 19. f. with that of *Haman* r. *in that with Haman.* p. 203. l. 22. f. the r. *his.* p. 208. l. 1. r. *to lay hold.* p. 215. l. 9. f. learne r. *know.* p. 242. l. 8. f. verſ. 39. r. 35. p. 250. l. 26. f. lode r. *baſe.* p. 251. l. 11. r. *raigne over them.* p. ibid. l. 12. f. bed r. *holy.* p. 261. l. 18. f. diſperſe r. *diſpenſe.* p. 273. l. 17. f. was r. *or as.* p. ibid. l. 18. f. rules. r. *reades.* p. 276. l. 7. f. as r. *that is.* p. 279. l. 5. *ſo a ſigne of ſpirituall life.* p. 282. l. 24. f. waſted. r. *marred.* p. 284. l. 11. f. cheriſh r. *nouriſh.* p. 287. l. 10. r. *menſay as they Mat.* 1. 12. p. 291. r. *a deceived heart.* p. 296. l. 2. f. fitted r. *filled.* p. 297. l. 17. r. *long coopt.* p. 306. l. 9. f. time r. *two.* p. 307. l. 26. r. *the knowledge of the truth. the love of the truth.* p. 313. l. 13. f. diſperſing r. *diſpenſing.* p. ibid. l. ibid. f. many r. *Mary.* p. 343. l. 14. f. pinne r. *piece.* p. 347. f. good r. *goods.* p. 348. l. 20. f. eleemſynary, r. *eleemoſynary.* p. 50. l. 2. f. goe r. *goes.*

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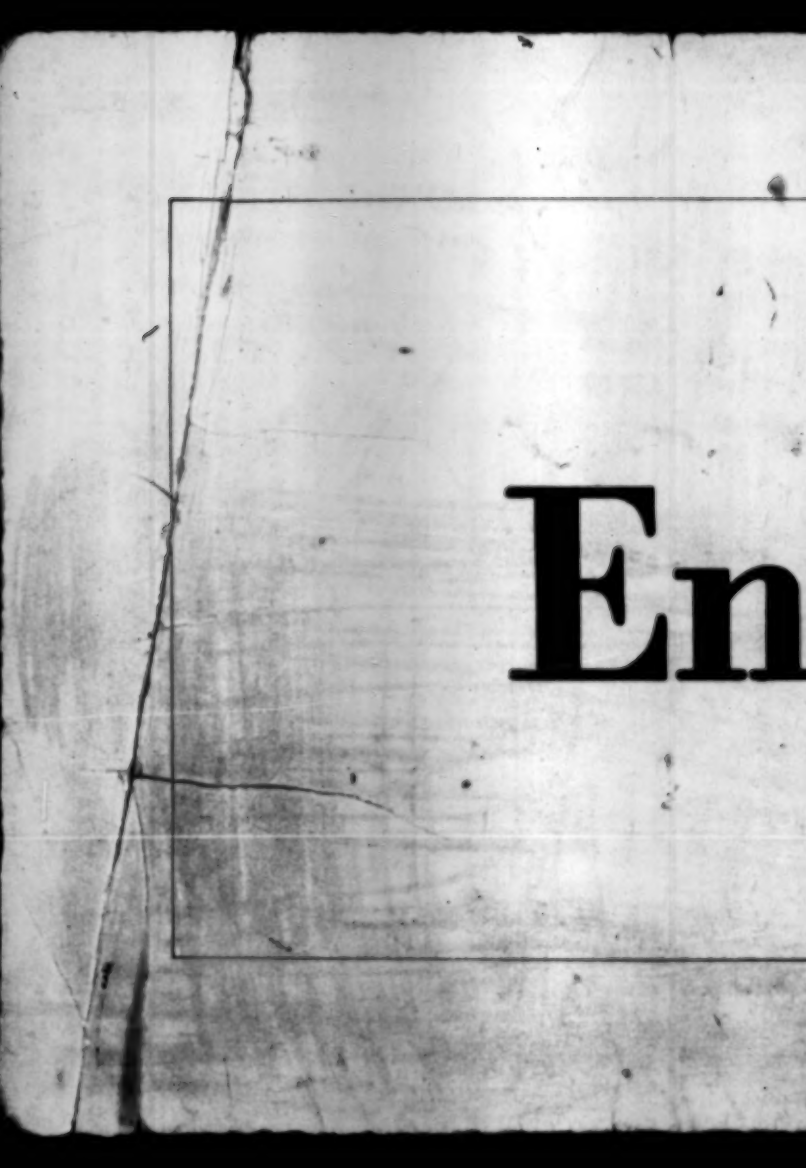
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